

Messrs. S. A. Moffett and Mr.

Dear Sirs.

Tyung Yang, Apr. 3, 1919.

It is clear that the disorder which broke out lately in this land comes from the stirrers who mis understand the worldly affairs how to take effect; simply but giving bad influence upon others, not a little harm upon current thought of the people; disregarded all kinds of work educational evangelistic, commercial, & agricultural etc. to carry them on - that is - to prevent the development of its Chosen civilization.

One thing greatly regrettable is that as many Christians of the churches throughout this land joined to get together to do acts, not only engaged to the broil, but also they stirred up others and threatened the people to press upon to join. Because the perturbation as such stated is quite contrary to the principle of Christianity that believe and also surely against the general trend of the world. This perhaps, leads Chosen to the needy circumstances mentally and spiritually both interfered the welfare of the people in the future, if they do not turn off its track. We, therefore, should take to try to solve their fallacy of stirrers on the basis of the responsibility of our fellow men believed God, the Saviour. Henceforth, we, heartily hope that our respected fellow workers to reveal Jesus Christ, fortunately, if you feel the same as we do expect to do would pay attention to our sincere desire to give pastors and leaders of the churches their hearty repent who have intimately related with missionaries in bonds and at the same time give them an instructions to the church members to take their own occupations as soon as possible promised to give good efforts to the evangelistic of Chosen praying "Glorify to God, peace on earth and grace toward men."

Faithfully yours,

Thomas Narahashi, Congregationalist

Jin Saraki, Presbyterian

Hirokichi Ota

Osakira, Nishida, English church

Makio, Kawamura, Methodist

Haemon Yoshitake, Presbyterian

Takago Takahashi, Congregationalist

Mondige Watanabe

Nijo Morioke

今回我朝鮮に勃発たる騒擾事件は時勢
 を誤解したる一部人士の煽動に基因するも明か
 ならず其影響は亦たるや全通各地の教育、信託、商
 業、農事、甚だ及び延びては林朝鮮文化の發達
 亦阻害し思想界に悪感化を興へたる事甚しき
 もあり、而して基督教徒の多量に其騒擾にかけり
 て或は煽動し或は恐喝したる事、實あるは否、或は
 實に吾等の痛噴、措く能はざる事あり
 何れにせよ此の如き暴舉は確かた世界大勢に
 逆行し基督教の趨き反し逆には朝鮮をして
 恐るべき悲境に陥る所以たるなり
 故に此際吾等も自己の責任に顧みると同時に
 進んで各事暴舉者の誤謬を解明せらるべき事あり
 諸君も幸ひに同感ならば吾等と共調を共にし
 諸君と密接の關係を、牧師、信託師及び教會、信徒に
 向て大に反省を促して其非を悔悟せしめ一日も早く
 正業に服し朝鮮信託の爲め専心努力するもや
 勸告せられん事と切望の至りに堪へざるなり

大正八年三月三日

在壤基督教各教派有志

ノンヂスト

河村牧男

組合

森岡二三

〃

樽橋友直

聖公會

西田晃

日基

太田廣吉

組合

高橋鷹城

〃

渡部守成

日基

吉武五右

〃

佐々木仁

在壤宣教師代表者

モフエツト

殿

モーア

殿

足下

The Japan Advertiser

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TOKYO, THURSDAY, APRIL 7, 1921

Democracy in Japan.

It is cheering to find a political observer of Professor Yoshino's eminence take so hopeful a view of the future of Japanese politics. His hopes are shared by many of his countrymen who are in a better position to form an accurate opinion than any foreigner can be.

Professor Yoshino's account of the manner in which the German model of government came to have so much influence is admirable. Nothing was further from Ito's mind when he made his constitutional pilgrimage than the scrapping of Japan's traditional system for any foreign novelty.

The German constitution was copied in large part because it was the constitution which could most easily be adapted to Japan's needs. The explanation may be in the fact that the past of the German Empire was very like the past of Japan.

President Edward L. Doherty of the Mexican Petroleum Company, was talking in New York about a mean man. "Like all mean men, he can't help his meanness. Sometimes he tries to be generous, to loosen up; but it's no use."

"They tell a story about him. It seems that once, in the bad old days before the blessing of prohibition descended on us, he invited two men into a saloon. He lined them up at the bar, gave them each a jovial slap on the back, and said heartily: 'Now, then, which of you fellows is going to have a drink on me?'"

"Absent Without Leaving." "Hear you have a new maid?" "We haven't any more." "What, did she leave?" "Nothing worth mentioning. On her second night here she took about all the jivish furnishings."

"Ridiculous." "Jones," ordered the farmer, "All the clocks in the house have run down. Wish you'd hitch up and ride down to the junction and find out what time it is." "I can't get a watch. Will you lend me one?" "Watch! Watch! What d'ye want a watch for? Write it down on a piece of paper."

"Futures." The visitor in the rubber back town had seen nothing remarkable until he came to the imposing schoolhouse, which was far more pretentious than anything else in the village. "Seems pretty big for a place of this size," he commented.

a clarification, and it would be strange if it were otherwise. It is but 50 years since Japan discarded the institutions which had served her with scarcely a change since 1598. Are not Japanese Liberals expecting too much when they anticipate that the next few years will give them democratic government? Do they not unconsciously make the wish father to the thought when they assure foreign audiences that militarism is dead and that little remains but the funeral ceremony? What evidence is there that the Japanese people have in their minds any practical scheme of reform? How there can be change unless there are grievances that bring about the demand for change? Now, when the Japanese have grievances it is not to the Diet that they turn for a remedy.

The elected Chamber was the seed which it was hoped would grow into democratic government. In 30 years the lower House has made practically no progress. It is not its corruption that causes foreign observers to wonder if it has a future. It is not more corrupt than the British Parliament was during the eighteenth century. The difference is that the House of Commons was corrupt but sovereign. The House of Representatives does not regard itself as the governing power of Japan, and the people who elect it would think anyone a lunatic who told them that the elected House was the repository of power. Nor is there evidence of any effective desire among the people for power. The corruption of the Diet is not the real trouble; it is the Diet's lack of belief in itself, and behind that, the people's lack of belief in the Diet. The question which Japanese Liberals have to solve is how, with a representative system which, so far as actual government is concerned, is only the fifth wheel of the coach, they can transmit their "new and broad ideas" into action. They all feel very confident that it can be done, but the grounds of their faith seem to come down to a pleasant hope that the old men will in due time be gathered to their fathers and the young men will make all things new. That is not the teaching of history. Freedom does not fall like manna from heaven but has to be won by blood and sweat and preserved by eternal vigilance.

If Japanese Liberals want democracy in government they must begin by educating the people to the need for it. At present there is no effective demand for democracy, and very likely the absence of this demand is due to the fact that the idea of government by an elected legislature has not "caught on" with the Japanese people. Japan, with her ideas of government rooted in paternalism and her social structure based on the family system, may and perhaps must reach government of the people by different roads than those which the West has trodden. Does it not stand to reason that Eastern society, different in all its history and traditions from Western, must develop different institutions? Japan, with her power of organizing government, might lead the way for the rest of Asia, still groping in the dark for a workable theory of government to replace its outworn heritage of personal rule.

Smooth as Oil.

President Edward L. Doherty of the Mexican Petroleum Company, was talking in New York about a mean man. He said: "Like all mean men, he can't help his meanness. Sometimes he tries to be generous, to loosen up; but it's no use."

"They tell a story about him. It seems that once, in the bad old days before the blessing of prohibition descended on us, he invited two men into a saloon. He lined them up at the bar, gave them each a jovial slap on the back, and said heartily: 'Now, then, which of you fellows is going to have a drink on me?'"

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"Cause and Effect." "Well," answered Mr. Showen, "we figured out it was the best way to encourage the young folks." Home: "Why do they tread grapes with their feet to make wine?" Brew: "To put the kick in it."

"Worse and Worse." "No, sir," said the old married man proudly, "my wife isn't given to small talk at all." "Lord, but you're lucky!" ejaculated the newly-wed, who was beginning to find out things about the gentler sex. "Sir, I said small talk!"

THE COMING CHANGE IN JAPANESE POLITICS

A Collision Is at Hand and Liberalism Will Emerge.

By Professor S. Yoshino.

Following an address recently delivered at the Japanese Language School, Tokyo, by Professor Sakuro Yoshino of Tokyo Imperial University. If you examine the newspapers from day to day you will find a great deal written about the corruption of the present Government. There is also a great deal that is not printed. It is very embarrassing for a Japanese to speak about the corruption of his Government, but facts are facts, and we may as well look them in the face. If we do so we cannot help feeling that it is very regrettable, but at the same time, if we look at the other side, and examine the political history of Japan, we will have to admit that the present state of affairs is to a great extent unavoidable.

What are the reasons for this corruption in public affairs? One reason is that Japan is now, and has been for the last 50 years, changing from an autocratic to a constitutional form of government. Although Japan has had a constitutional form of government for about 30 years, constitutional ideals have not been very prominent in the way in which affairs have been conducted, and this has given rise to a great many difficulties.

Must Learn Her Own Lesson. Japan has to learn at first hand the lesson of constitutional government. That is not peculiar to Japan. England, Germany, and France, in the transition from autocratic to constitutional forms of government, experienced similar difficulty. The people found that although the constitutional ideal, the authority was really in the hands of certain leaders to whom they were obliged to yield obedience.

In Japan this condition was represented by the retention in power of those who ruled under the old system. Possibly the condition in the Roman Catholic Church today, governed by the Pope, is the final exhibition of this kind of governing.

The Ruling Class.

One of the difficulties in working out constitutional ideas in the Government of Japan is that those in authority cannot and do not think very seriously of the opinions of the middle and lower classes. They accept the idea of constitutional government as such, but when it comes to actual doing they do their own way. The daimyo have gone, but their spirit still rules the governing classes. As a matter of fact the ruling class cannot bring itself to think or believe that it is necessary in the ruling of the country to consult with kurumaya, merchants and laborers, and when things are to be done they do them according to their own ideas. The ruling classes cannot rid themselves of the idea that they are in their places to do the ruling without consulting anybody else. Here in Tokyo we have rulers who are the elected representatives of the people, such as the members of the Diet, and they are in a position to control and do not find it at all pleasant to be checked on every hand by the propositions of various classes of people. Also in larger affairs we find the same thing. The question is always arising, "Who is to be consulted?" We have a constitutional form of Government where the authorities still dominated by the idea that when it comes to actual ruling they must do it their own way. History reveals the same kind of experience, in England in the case of Cromwell and the Roman Empire, and in the dismissal of the English Parliament showed where the real power lay. No doubt Japan, in the development of her constitutional government must pass through many of the experiences of other nations in the past. The problem of the political leaders is how they are going to have their own way, and yet observe the forms of constitutional government.

The First Elections.

Constitutional government came first in Japan as an actual thing about 21 years ago. In the earlier elections the ruling class resorted to force in order to carry out their will. It is not polite to resort to force in these days, so they resort to money. A very great deal of money is used for bribing men in Parliament to put through certain propositions. If you have read the papers recently you will have seen something about the South Manchurian Railway corruption. It seems there has been a great deal of corruption in the conduct of the affairs of this railway. Those who are appointed to take charge of its development get hold of large amounts of money, and they use it to bribe people in this country to carry out their wishes. Of course they claim it to be in the interests of the nation, and necessary in order to carry out their plans for the development of the nation's life. But it causes a vicious circle. More money, more bribery, more power. More money, more bribery, more power.

In other countries we find records of this same thing. For example, the elections in France in 1837 and 1848, and the French Revolution. Also the development of constitutional government by the Anglo-Saxon race. This thing that has happened in other lands is happening in Japan, and we must recognize it for what it really is, the birth of real constitutional government, not to be pointed out with scorn, but taken as a necessary step in political progress, and accepted with an attitude of sympathy, rather than with contempt or any unkind feeling. Many of the people who are using these large sums of money for bribing these places of influence, do not think they are doing anything bad at all. They think they are doing an act of patriotism. Take the South Manchurian Railway case. Those who are doing questionable things think they are serving the state, and consider themselves to be very real patriots.

The Two Division Plot.

There is one classic example which has happened in very recent years. At the time when Count Okuma was Prime Minister and Viscount Ota was Home Minister, Viscount Ota believed that the military forces of the country should be strengthened. There should be two new military divisions. It did not seem at all likely that a bill covering this proposition could possibly be carried through

the House, so he simply bought up 30 or 30 members of the House in order to make sure that his bill would go through. He felt that it was necessary for the safety of the state that these two units be organized, and that "the end justifies the means." He did not stop to think of the consequences of this practice—that although he might gain something he considered very desirable at the time, he was doing something that in after years would bring harm to the national ideals.

Now the majority in the House at present is not a majority that represents the public mind. It is a majority of older men who for many years have been the ruling force in the state, and now feel it necessary to maintain a majority in the House in order to discharge their duty to the state. This is not a very thoughtful, the same idea has prevailed at times during the last 30 or 40 years. This kind of talk has a familiar echo.

Mr. Ozaki's Repulse.

A matter that has come prominently before our notice recently is the effort of Mr. Ozaki to get support for his proposals in regard to restriction of armaments, but the amount of support Mr. Ozaki has received is very small. No doubt some of the leading statesmen are desirous of having the matter carried, but the majority of the House do not propose to listen to Mr. Ozaki for a single moment. Mr. Ozaki's proposition is the reduction of armaments all along the line. Reduce the army to only the forces that are really necessary, and in regard to the navy the same thing. Japan is over-armed today. This is especially true in regard to naval armaments. Japan might make some money in that line, but if America should offer a proposition in that respect Japan should be ready to welcome it. In fact Japan might do well to lead in such a matter and invite a proposition from America.

When this question came up for vote in the House last time ago, it was very emphatically rejected. There were only 37 votes in favor of the proposition, out of a total number of 460, so that less than 10 per cent of the voting members in the House were in favor of reduction of armaments. Mr. Ozaki was not satisfied to have it snowed under in this way, and he resolved to appeal to public opinion. He recently traveled through various parts of the country, and went to Kobe, Osaka, and other places, in order to present the question to the people directly something in the style of a referendum. A few days ago he gave a speech, in which Ozaki spoke to me about the same thing. I arranged to have the students of the Imperial University listen to a lecture from him on this subject. I was happy to find myself in accord with his views. There were 2,000 students present at the meeting, that may not seem so very many, but they have never before had a meeting of this kind so largely attended in the Imperial University. Not only were there a great many students present, but a large majority of them were in accord with the views expressed by Mr. Ozaki. Of course there were a few dissenting voices, but they were very large majority were in accord with the suggestions for the reduction of armaments. It was decided that after Mr. Ozaki's lecture to the students, an opportunity should be given to vote in regard to this matter. As the meeting was held over until late in the afternoon had been made, no vote was taken until two or three days after that time, when an opportunity was given the young men to express their opinions. It was found that there were 270 votes cast. Of these 21 voted against, and 249 in favor of the proposition. And from the fact of the majority in favor, that 270 students took the trouble to cast a vote is something to think about. Notice the proportions. In the Imperial House less than 10 per cent were in favor, while in the University less than 10 per cent were against the measure. Wherever Mr. Ozaki went he met the same thing. In Kobe a large proportion were in favor, also in other schools, and in the Y.M.C.A. at Kanda etc. Everywhere the same condition exists. The politicians have their views, and the people outside have theirs. It is interesting to note that these views are diametrically opposite.

Diet Is Owing by Genro.

Perhaps you will raise the question why the majority in the House should be so large as these proposals. The majority in the House today is against these propositions because they are influenced by, and practically owned by, the Genro. They are men of a preceding generation who are hold-overs so far as political power is concerned. You ask why should these men take the attitude they do, why they feel it necessary to pile up armaments in this way. In order to understand this clearly, it is necessary for us to go back to the Meiji era, the age of Feudalism, 50 or 60 years ago. Before this time the ruler was an absolute monarch, and in order to carry out his wishes he might have some objection, you would no doubt have been arrested for having such a thought. In fact, something of the kind is recorded as having occurred at that period.

The spirit of the time was disturbed by the appearance of Russian ships to the north at Hokkaido and American ships at Yokohama and Tokyo. The Japanese people at that time had never seen such big ships and such big guns, and they feared them very greatly. Some of that time from the north-eastern part of Japan—Morioka. When I was a boy I heard from my grandfather of the interest aroused by the news that the Americans were in Yokohama.

The Horned American.

Everyone was very much concerned about what the American intended to do. No one had ever seen an American, but one man went down to Yokohama, and he saw them. He drew, or got from some source a picture of one and brought it back to show the neighbors. The American was drawn with horns on his head, to show what kind of being he was, so the people at that time had an opportunity of seeing what a real American was like.

Now the fear on the part of the people toward foreigners was partly the result of uncertainty as to their intentions in coming to Japan. Formerly the Pope of Rome had divided the world in halves, giving the West to Spain and the East to Portugal, and of course they started in to colonize. Whether the motives were religious or political was in the mind of many an uncertainty that increased the tendency to fear. Of course

it is true that a large part of the fear was superstitious, but there was always the suspicion that the purpose of the foreigners in coming to Japan was annexation, and who shall say that their fears were entirely unfounded. Today we understand things better, and the Japanese people do not maintain an attitude of fear in regard to foreign countries. At that time, of course there were circumstances, but the great majority of the people had a very real dread of foreigners.

Europe's Militarism.

Just about that time Ito and other young men were sent abroad to study conditions in foreign countries. Now if these men had found the foreign countries engaged in industrial and other peaceful pursuits, they would have received and brought back to Japan, a good and beneficial impression, but they found Europe an armed camp. The Austrian and Prussian, and the Franco-Prussian wars were being fought, and when they returned to Japan, almost before they got back, France and Germany were ready to begin fighting. The impression they brought back and gave to the country was that Japan's best preparation was to live with her neighbors to build up big armaments.

Yamagata and the other men who went abroad 52 years ago, came back to Japan with the idea that the first business that must be attended to must be to increase the military strength of the country. Other things being discussed at that time, questions of education, commerce, industry etc. but these men came back with the militaristic idea, and said that the first and most urgent need was to adopt conscription and to build up the army.

The internal affairs of Japan at that time added to the militaristic point of view. It was the period when the Tokugawa Government was being superseded by the Meiji regime. There was a strife between the two parties, and in various places, such as Kagoshima etc. open revolts took place. So conditions at home, and impressions from abroad worked together to strengthen the idea of military expansion in order to meet the necessities of the state.

Looking for Models.

When Japan came to consider constitutional government, the question arose, "What form should the new constitution have?" They were very anxious to choose from, French, English, American. Which of these forms was best suited to Japan's needs? After a great deal of discussion the choice seemed to rest between the French and English forms of constitutional government. These two forms were put before the minds of the leaders. There was a division of opinion. It was very plain that the Tokugawa group leaned entirely toward the French system, and it was also pretty clear that the Meiji leaders were in sympathy with the English forms, and indeed had had various dealings with the English Government. The English form of government however, was opposed by a large number of people outside the Government, whose sympathies were with the French system, supported by the Tokugawa leaders, though the English system had the favor of the government itself. At that time the only person who held any other view was Prince Ito. He was not sure that the French system was good for Japan, and he was not sure that the English system was good for Japan. He felt that neither one nor the other should be accepted wholly, since it left no opportunity for developing purely Japanese ideas. He turned his eyes toward Germany, not because he knew anything about the German system, but because Germany at that time was in the making, and Japan was also undergoing a similar process. In regard to the German system, therefore Germany's ideas might be better suited to Japan at the time. Japan was not yet ready to take over such highly developed constitutional forms as those of England and France.

Ito and Yamagata.

At that time Count Yamagata (afterwards Prince) represented French sympathy, and Count Okuma English sympathy, and there was a growing inclination to consider taking one or other of these forms pretty much as they were. Ito did not have any strong feeling. He thought the new constitution should be essentially Japanese, not essentially English, nor essentially French. His idea was to construct a constitutional form that would preserve all that was best in Japanese history and thought. In getting these other plans scrapped he aimed to secure for himself the task of framing the new constitution. His experience and knowledge were valuable to the political leaders and he had little difficulty in presenting a plan drawn up in accordance with the ideas he thought best suited to Japan, and in getting matters into his own competent hands. Ito made a very careful study of English forms and also of American forms, as well as German. Indeed he looked everywhere for suggestions that would help him. He added to these ideas from abroad his own ideas of what was necessary for the country, and then made a draft of a Constitution for Japan. He took this draft to America and Europe and discussed it with the political leaders there. He found when he got to Germany that the plan he had drawn up was in most respects in accordance with German ideas and he received a great deal of praise and approval. These ideas seemed to be working very well in Germany, so he thought they would work

well in Japan. While in Germany he became acquainted with Dr. Stein, who gave him a great deal of help. Dr. Stein was invited to come to Japan and assist in developing the plan of the constitution, but his age did not allow German system. Although there are many points about the constitution similar to the Prussian constitution, it is since the ideas of the Constitution were much like those of the Prussian one, the Prussian spirit became increasingly influential in Japan. Again let me say, it was not any purpose on the part of Japan, but it was the points of similarity in the constitution that caused Prussian ideas to flow into Japan and into the affairs of the nation.

Autocracy and Military Expansion.

At that time, Ito had his views and the supporters of his views, and Yamagata had his. Yamagata's idea was to follow the constitution of foreign countries rather slavishly. He was a very able man. He knew how far to go, and how far not to go. He would take the ideas of other people, but he applied them to suit his own views. Yamagata's tendency was to go very far toward the slavish copying of foreign constitutional methods, and on this account there arose a division between the two groups. Not that they disagreed on general principles, they still worked together in a view, but with the same object in view, the particulars of the plan they divided. He unfortunately died in the middle of his career. At least it seemed as though his career was far from over, and he was in the prime of his life, and he was in sympathy with Ito and his ideas rapidly lost their strength in the Government, and Yamagata rapidly came into prominence. Yamagata's ideas meant autocracy and military expansion. For that reason the authority of the Genro was strengthened, and the financial resources of Japan went toward the fulfillment of the policy of military expansion. On that account, today, there exists the feeling that expresses itself in the refusal to listen to any proposition for reduction of armaments.

It would be very unfair to say that the Japanese people are either one or the other of these two extremes. We cannot say that they are by nature either autocratic or militaristic. There is an historic reason for things being as they are today. But when it comes to the rising generation of young men, they are taking a new view of affairs,—what we may call the "world" view, a very different view from that of these older men who obtained their ideas a generation ago, ideas that now seem exceedingly narrow. I cannot undertake today to tell you fully what are the ideas of the young

men of the coming generation. I have only time to point out to you the ideas that govern the older leaders, these men who have come down from the preceding generation, but who still hold the reins of power as very firmly indeed. I have pointed out to you the attitude of the politicians on the one hand, and have tried to point out to the attitude of the people on the other, and especially the attitude of the younger people, which is very different indeed.

With this historic background, we can understand something of the problem involved in the constitutional government of Japan. Between the politicians of the preceding generation, the politicians in power today,—and the people, especially these young people,—there is a great gulf fixed.

The Coming Ven.

The coming generation, made up of these young people of new and broad ideas, has no power today except the power of thought. Most of them are still students. The power that comes from office and positions of influence will be theirs as these young men come into their own. As they advance, in years and in influence, there is going to come a very great collision in this nation. A great change is coming. It may be in five years. It may not be for ten years, but it is very plain that in five or ten years it will be here. How will it come? Who can tell? Who can divine the future? But it will come. Japan will have a new day.

I want to say in closing just one word in regard to these new ideas. They are new, or are called such, but they are not developing them, but the fundamental forces that are pushing these young men forward have their origin in the strength that comes from Christian ideals, a vigorous, powerful, Divine force pushing them forward into a new day. That is the power that is behind the movement. That is the power that is leaving the whole.

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JAPANESE PRESS COMMENT ON TOPICS OF THE DAY

Privy Council's Interference With Legislation—Openings for Japanese Enterprise and Immigration in Mexico—Popular Distrust of Government—Peers and People.

The following are translation of editorial comment appearing in the Japanese newspapers. The opinion expressed are those of the journal named at the head of each article, and their publication here does not imply approval or disapproval on the part of the Japan Advertiser.

Leading Articles:

- April 6, 1921.
- Jiji—The Jury Bill Shelved. The Chief of Dairen Civil Administration Arrested.
- Tokyo Asahi—The Political Situation in Greece.
- Tokyo Nichi Nichi—Extension of Scientific Knowledge.
- Kokumin—America's Policy Towards China.
- Yorodzu—Policy Toward Mexico. Miscellaneous Leaderships. An Evening Miscellany.
- Yomiuri—The Political Situation and the Political System.
- Chugai Shogyo—Decreased Foreign Trade. Education of Women.
- Hochi—Town Planning. An Evening Miscellany.
- Chuo—The Upper House and the People.
- Yamato—Authority of the Allies.
- Miyako—Reconstruction of Political Parties.

- April 5, 1921.
- Osaka Mainichi—Shrinkage of Foreign Trade.
- Osaka Asahi—The Critical Situation in England.
- Privy Council's Interference.

The consideration by the Privy Council of the jury bill which the Government had referred to that body with a view to introducing it in the 44th session of the Diet could not be finished before the session was closed, and as a result the bill was practically shelved by the Privy Council. When it is remembered that Mr. Hara, the Premier, declared at the outset of the session that the proposed jury system was one of the most important new measures of the Government, its rejection by the Privy Council detracts from the authority of the present Cabinet. As to the reason why the Privy Council has rejected the jury system, some say that the draft was so defective that its consideration took much time and could not be finished before the end of the session, while others say that the Privy Council, not desiring to adopt a jury system in this country, handled the bill from the outset with the object of shelving it. We do not know which reason is true, but if the Privy Council deliberately tried to obstruct the Government measure, it clearly interfered with the executive action of the Government contrary to the provisions of the constitution. This means that the Diet and a Government trusted by the Diet are restrained and swayed by a subterranean influence, a legacy of bureaucracy. From the point of view of constitutionalism, this constitutes a bad precedent of grave significance. It is necessary, therefore, that the reason why the Privy Council postponed the consideration of one of the most important proposals of the Government and caused it to be automatically dropped should be made clear so that the misunderstandings and misgivings that may be swept away, for not only was the authority of the Government noticeably impaired by the Privy Council and the latter laid itself to the charge of interfering with the affairs of the Government, but the fact of a covert and unfair influence being utilized for political purposes may not possibly give a dangerous stimulus to the people and lead to unexpected changes.

Greek Policy.

The appearance of the Gournalis Cabinet in Greece is welcome if it means that a statesman of M. Gournalis's ability has temporarily taken it upon himself to establish the future great policy of his country in order to overcome the present deadlock in the political situation, but if M. Gournalis is possessed with a desire to maintain his Cabinet and his influence, it will probably bring evil not only to himself but to his country. Above all, Bulgaria and Turkey are waiting for the loss of power on the part of Greece. In view of the fact that Greece is the only country in the Balkans with which Japan has a treaty of commerce, it is to be hoped that her Government will take wise action.

Advancement of Science.

The Society for the Extension of Scientific Knowledge has held an irregular meeting and arranged to start its operations. It need scarcely be said that the project is most appropriate to the times. Science is not necessarily everything. Besides scientific life, we have intuitive life, emotional life, literary life, and political life. But it is undeniable that modern civilization has on the whole been scientific civilization, that civilization has advanced pari passu with science. In Europe and America the evil of attaching too much importance to science has long been surpassed. This is proof of the fact that in those places science has no such advanced as to cause evils, but Japan has not yet reached a stage where attention must be called to the evils of science. It is an urgent need of the moment to arouse scientific interest in the people and to extend their scientific knowledge. Germany was defeated in the war, but the fact that she could hold her own against a dozen countries for several years is remarkable. This may have been due to the so-called German spirit, but no one can deny that scientific development was an important factor. The Society for the Extension of Scientific Knowledge intends to establish a hall to insure a magazine, and to hold in public meetings from time to time. In a project of this kind, monetary aid is the first need, and it is to be hoped that wealthy men will assist the Society in realizing its object.

Return Shantung

America regards China as her only market in the future. Since the Republic Administration took office, the policy of the American Government has become clearer, and it is easy to perceive that America is positively taking the offensive.

For this purpose, America will probably take the lead in connection with the question of the reconstruction of the South and the North in China. She will also forestall other countries in abolishing extra-territoriality in China. That America will support China in regard to the Shantung question and the Sino-Japanese agreements goes without saying. If the Republicans could move the League of Nations, America would be in a position to control it, as has been desired by Mr. Wilson, and she would be able to assist China as she pleased.

China has received this state of affairs, or rather such persons as the American Minister have told China the change in American policy towards China, and induced the latter to wait for a favorable opportunity. While Chinese sentiment towards America is becoming as favorable as some time ago, Chinese sentiment towards Japan is noticeably becoming worse. This is because of the fact that America has now decided upon her policy towards China.

Japan says that she is in a position to lead China, but she does not indicate her policy until she has made herself sure of China's intentions. This attitude is by no means befitting a leader, and is one of the reasons for the alienation of China from Japan. Japan must make her Chinese policy take a new turn by returning Shantung to China. From the outset Japan has not intended to retain the province.

Japan and Mexico

Mexico is a country which is worthy of the greatest notice on the part of Japan. In the first place, its area is large, being five times as wide as this country. Secondly, the climate of Mexico is healthy. Thirdly, there are abundant supplies. Americans have already invested capital in Mexico to the tune of \$2,100,000,000; Britons have invested \$800,000,000; Frenchmen \$600,000,000, and Spaniards \$200,000,000. There are also considerable investments from Germany, Belgium, and Italy. The people of those countries go to Mexico even when they are disliked.

On the other hand, Japanese are warmly welcomed by Mexicans, but few of them go to Mexico. The only country in the world which now welcomes Japanese is Mexico, but somehow the Japanese Government is checking Japanese emigration to that country. Many Mexicans believe that they are descendants of Japanese, and many Mexican girls are glad to marry Japanese. If Japanese capitalists elect to invest capital in Mexico and open up her resources, she will readily welcome it. We hope that both the officials and the people will cooperate to promote Japanese-Mexican friendship, and so ahead with the object of opening up the natural wealth of Mexico with Japanese capital.

In this connection, many Japanese are apprehensive of the feeling of America. Those who are eager to please her fear lest the undertaking of enterprises in Mexico by Japanese capitalists should wound the feeling of Americans. But this is unnecessary reserve. Do Americans not come to the Far Eastern countries in large numbers? They have their own spacious territory, yet they extend their hand even to the Far East, steadily invading China, Korea, Manchuria, and Siberia. The territory of this country is too narrow for its overflowing population, and if a few Japanese go to America, an attempt is immediately made to exclude them. It is outrageous for America, while assuming such an attitude in her own territory, to interfere with the coming of Japanese to Mexico. If any protest is received from America, Japan may then protest against the coming of Americans to China, Korea, Manchuria, and Siberia.

Even as a means of restraining the arrogance of America in the Far East, it is necessary that Japan should set about opening up the resources of Mexico. We cannot but hope that the authorities together with private business men interested will speedily decide upon a policy towards Mexico.

Distrust of Government

The content of the Diet in the 44th session of the Diet is an expression in some way or other of popular distrust of government. The political campaign has now become provincial in character, and the political parties are arranging to carry on propaganda. This propaganda is designed to fill the so-called educational functions of the Diet, but we entertain deep doubt regarding such functions. What are the people taught by the Diet? They are simply shown political evils. As a result, the popular distrust of government may become greater, but this need not make us pessimistic, for we do not like to jump to the conclusion that that distrust will immediately lead to radical thoughts and destructive action. To our way of thinking, the present form of government is by no means constitutionalism itself, nor is it an inevitable consequence of constitutionalism. It is a diseased form of constitutionalism, and what should be done is to make it as constitutionally healthy as possible. But if the present political evils are inevitable concomitants of constitutionalism, the possibility of this mood among the people being utilized by reactionary statesmen will be more to the advantage of the so-called "dangerous thoughts". Nay, what we are most concerned with is that political evils may come to be regarded as ordinary things and to be tolerated as such. In other words, we fear lest such scandals as those relating to the South Manchuria Railway Company and the traffic in opium should be regarded as nothing extraordinary. It is an indisputable fact that of late popular sur-

veillance over political affairs has become relaxed. The South Manchuria Railway and the opium questions have caused no such national tension as was witnessed at the time of the naval scandal.

We sincerely regret to note that the tendency among thinkers to repudiate the present political and social systems could appear to have the effect of defending the political evils under our eyes. Those thinkers are to blame, but unconscious statesmen are taking advantage of even their so-called "dangerous thoughts".

Now is the time really to protect constitutionalism. If the present state of affairs continues, the cause of constitutionalism may lead to reactionary or radical action in either case, real constitutionalism will be imperilled. What cannot be tolerated above all is a continuance of corrupt government, the fact that no effective action can be taken against unconstitutional statesmen. We should endeavor to bring a better state under the existing institutions, and to realize a more conscientious government. How the present discussed condition is to be cured will be considered in another article.

Peers and People.

In the last session of the Diet the Political complex of the House of Peers has become clearer, and the fact that the House went out of its way in introducing a resolution of no confidence in the Cabinet may be said to be a matter for congratulation. We must ask the Upper House to go a step further, and open direct contact with the people. Once the political complexion of the Upper House has been made clear, it is at once its right and duty to propagate its opinions directly to the people and take other political action in accordance with the principles of constitutionalism.

Only the House of Representatives is elected by the people, and the House of Peers is constituted in a special manner. But according to the Constitution, the Imperial Diet as a whole represents the will of the people. Representatives of popular will is as much a *raison d'être* of the Upper House as of the Lower House. If the Upper House represents the people, it is its duty to keep in touch with the people and promote mutual understanding.

Post-Graduate Courses for Girls.

Post-graduate courses have been established at Girls' High Schools, and at the same time universities for boys have been opened to girls. Also special schools have been established for free cultural education of girls. These point to the ripening of an opportunity for the enhancement of female education.

In the past the education of girls generally stopped with intermediate courses, the standard of which is too low to train such "wise mothers and good wives" as are required by the times. This may be made good by the new post-graduate courses. Some certain doubts regarding the advisability of co-operation at universities, but such misgivings are due to a futile view of "wise mothers and good wives" as judged in the light of past manners and customs. No real education of girls can be promoted unless the idea is eliminated that women are ancillary to men.

Shrinking Export Trade.

OSAKA MAINICHI The prevailing depression is clearly reflected in the shrinkage of foreign trade, which is in turn proved by the withdrawal of the Osaka Shosen Kaisha from the Java run and the reduction of the number of vessels operated on that line by the Nippon Yusen Kaisha. This action of the shipping companies is not due to their fault, but to the fact that there is not sufficient cargo to be carried. In these days a shipping company is only too glad to carry any cargo, and does not attack much importance to freight rates. Yet the two shipping companies have been compelled to take that action, and the scarcity of cargo must be due to the shrinkage of this country's trade.

The Japanese markets in the South Seas were opened during the war, and efforts ought to be made further to extend them. There can be no great demand in the exhausted countries of Europe for Japanese merchandise, nor is America a good market for Japan. Only the South Seas afford a good market for Japanese merchandise, and the connection with these markets has now been lost.

The decline in the purchasing power of the peoples of the South Seas cannot be ignored, but Japanese merchandise is too dear for the South Seas markets. British and Dutch vessels still continue their operations in the waters of the South Seas. Does this fact not show that the decline in the demand for Japanese goods? Will not the shrinkage of Japanese trade in the South Seas prove a

preliminary to similar developments in other places? Japanese should brace themselves to meet this situation. It may be necessary to provide cheap exchange funds and to give other financial facilities to merchants and manufacturers, but the greatest need of all is to make Japanese merchandise cheap.

OPENS NEW BANQUET HALL

Kyoto Hotel Gives Proceeds to Famine Fund.

The new banquet hall of the Kyoto Hotel was opened last Saturday night with cabaret and dancing, the entire proceeds going to the China famine relief fund. A special dinner was served from 7.30 to 9 p.m. and dancing began at 9 o'clock. The Kobe Jazz Band volunteered their services for the evening. The new dining room is a good addition to the hotel. A well arranged stage was built in conjunction with it and entertainments of all kinds will be held there.

BOAT FUND INCREASING

Contributions to Rowing Club Reach 13,554

Recent contributions have brought the Yokohama Amateur Rowing Club's fund for new boats up to 13,554. Besides this there have been special contributions of the cost of a seal and a half. Gifts previously noted in The Japan Advertiser amounted to 12,239, to which has been added the following contributions: F. Farrell, ¥10; Daito, ¥10; G. G. Fox, ¥10; A. Dubourg, ¥20; R. Stadelmann, ¥25; C. Shively, ¥10; L. Sardeigne, ¥10; General Silk Importing Company, ¥50; Joseph Briel, ¥20; A. Swanwick, ¥20; R. S. Kyle, ¥20; Fran S. Booth, ¥50; George C. Alcock, ¥50; Charles Eymard, ¥50.

NOVEL GOLF CONTEST

One Club to Each Player in Yokohama Match

But one club can be used by each player in the golf competition to be held on the temporary greens of the N.R.C. Golf Association at Yokohama next Sunday morning. The club, which is to be used for 18 holes medal play, is to be selected by the player himself. Mr. W. R. Lane presented a cup to be played for on that day and it is expected that a large number of enthusiasts will turn out for the novel competition. The regular handicaps will apply. The temporary greens will have to be used, as the regular greens are undergoing repairs.

TEMPERANCE MEET HERE

Prohibition Workers Coming to Tokyo April 16.

A three day meeting of the Japan Temperance Association will be held in Tokyo, beginning April 16. Two hundred and fifty persons from all over the Empire have already announced that they will attend. The first day will be devoted to a discussion of means of furthering their cause; the second day they will hear lectures by public men at the Tokyo Y.M.C.A., and the greater part of the third day will be spent in inspecting Tokyo industrial plants. It is said that the conference will pass a resolution asking the severest punishment possible for crimes committed by drunken men.

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Many Cigarettes To China.

Special to the Japan Advertiser PEKING, March 29 (By Mail).—One of the chief imports in China today is the cigarette, and though the most prominent importer in this connection is the British-American Tobacco Company, that company is followed closely by a Sino-Japanese concern, the Nanyang Brothers Tobacco Co., while three big all-Japanese firms, the Tanyang, the Hanning and the Chungchien companies are in the field. The annual import from Japan alone is estimated at three trillion. While the B. A. T. and Sino-Japanese companies lead in Southern China, the Japanese are reported as controlling the market in the districts of the capital and Tientsin, amounting to some 70%.

Fire Destroys Hydroplane.

Sokosai Reuter PARIS, April 3. A hundred passenger Caproni hydroplane has been completely destroyed here by fire.

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Baron Makino, Japanese delegation to the Peace Conference.

REVOLT PEACEFUL.

Told not to Resist Japanese Assaults or Arrest.

(BY A P NIGHT WIRE)
San Francisco, April 2.—News from the peace conference leading up to the proclamation of independence is being received here.

The statement that two members of the Korean delegation at Seoul, both Americans, were being held in a room because they were suspected of having been the proclamation by a Korean on the street. The search and the men were released.

Fourth church then addressed the people relative to the subject of national independence. When he had finished some men came out of the building bearing armloads of small Korean flags, which they passed out to the people.

A large Korean flag was fastened in the wall back of the speaker's stand and they (the crowd) were wild, shouting "Monsei, Korea for Korea," and waving the flag.

POLICE SEIZE FLAGS.
Both Japanese and Korean police went through the crowd and collected the flags. After several pleas had been made by the police and the leaders, the people in the city according to the account, were waving flags and shouting "Monsei."

EXPECTED ARREST.
I asked him who the leaders in this movement were, and he said that leading members of the Christian church and the Chun Do-Kyo (though this was a favorable time to speak of their convictions about national independence, and still the same).

SERVICES FORBIDDEN.
On Sunday, March 2, according to the story, the police issued an order forbidding the holding of church services. Guards were placed at the central church and the Methodist church, but not at the smaller places of worship. The order was read at the meeting this afternoon, and copies of which had been circulated all over the city by the school children while the meeting was being held, had been drawn up in Seoul and signed by thirty-three men, including many Christian pastors and other officers of the Presbyterian and Methodist churches, and also some members of the Chun Do-Kyo and a few other prominent members.

KOREANS TO BAN KINGS.

Republic Held Aim of Rebellion.

Efforts to Throw off Japan's Yoke are Told by China's Peace Delegate.

Chinese Disturbances Blamed on Tokio's Interference by

(BY A P NIGHT WIRE)
SAN FRANCISCO, April 2.—"Korea is certain to adopt a republican form of government in the event that she achieves her desire to become independent of Japan," said the Hon. Wang Ching Wai, who arrived here today from China.

Wang is on his way to the Paris Peace Conference to act in the capacity of adviser to the Chinese delegates.

In his effort to secure her independence she has the entire moral support of China, all that we are able to extend to her," said Mr. Wang.

WANG SPOKESMAN.
As spokesman for the party, Mr. Wang said that all monarchistic ideas in China are dead. "The Republic is an established thing," he said, "and there is no chance of any restoration to the old order."

TROUBLES LESSEN.
"Internal troubles in China are being adjusted with the gradual coming into power of the northern and southern factions who have been at odds on political matters." As proof of this, Mr. Wang stated that while he was an adherent of the southern faction, both sides had halted in seeking him to proceed to the Paris conference.

JAPANESE OPERS INCREASE.
"Eventually I hope we shall have universal suffrage," said Count Oaki. "Just prior to the close of the last Parliament there were only a million and a half voters out of a population of 2,000,000."

BULLETINS.
BERLIN, April 2.—A terrible epidemic of typhus is raging at Tegel, Berlin, according to the Tagblatt. Thousands of persons are stricken. The epidemic is difficult to combat, owing to the fact that the number has been nearly doubled. Under universal suffrage there will be 10,000,000 voters.

WASHINGTON, April 2.—Several news reports received today at the State Department said the Shanghai typhoid epidemic is getting worse. Hospitals were reported short of medical supplies.

KOREA LIBERTY PROCLAMATION

Full Text of Printed Announcement of Independence as Circulated in Seoul is Brought to America by Sacramento Publisher.

(BY A P NIGHT WIRE)
SAN FRANCISCO, April 2.—The full text of the Korean proclamation of independence, which resulted in rioting in Seoul, the capital of Korea, when it was first published there, March 1, was brought here today by Y. S. M. Chang, director of the Associated Press, returning from the city in the steamer Shikim Maru.

TEXT OF THE PROCLAMATION.
The proclamation follows:
"We hereby proclaim the independence of Korea and the liberty of the Korean people. We will not be a vassal state in the name of the equality of all nations and we will not be a colony."

deepening hatred. From this will suffer today's Korean independence would mean not only life and happiness for us, but also it would mean Japan's departure from an evil way and exaltation to the place of one of the great powers of the East, so that China too, ever in her dreams, would put off her fear of Japan aside. This thought comes from no minor resentment, but from large hopes for the future.

RESTORATION.
"It is the day of the restoration of all things on the full tide of which we step forth, without delay or fear. We desire a full measure of satisfaction in the way of liberty and progress of happiness and an opportunity to give what is in us for the glory of our people."

NOT FINDING FAULT.
"We have a wish to find satisfaction in Japan's lack of criticism or contempt of our principles on which we stand. We do not have greater cause to repudiate ourselves than we do to find fault with others. We who are so ungrateful to ourselves, how can we find fault with others?"

STRIKE REGULATIONS.
Diplomats are trying to work out a formula to regulate strikes at other troubles which may arise at the time. In France, the French power to work the property of King Alton appeared to see President Wilson tomorrow but the so-called law could not be made today owing to the fact that it would be safe to use other parts where the feeling does not run so high.

EXTRA SESSION MAY 5, REPORT.
Cable from Wilson Announcing Fall Expected Within a Few Days.
WASHINGTON, April 2.—Monday, May 5, is to be the date for the opening of the extra session of Congress, according to the latest official information received here by several senators.

TO CORRECT EVILS.
"Our part is to influence the Japanese government, dominated as it is by the old idea of brute force, which thinks to run counter to the principles of right and justice. Let us not be filled with bitterness or resentment over past actions, or past negotiations for any."

WASHINGTON, April 2.—Several news reports received today at the State Department said the Shanghai typhoid epidemic is getting worse. Hospitals were reported short of medical supplies.

ARGUMENTS A HELP HUNS

Loss of Reparation Payments Seen.

Failure of Allies to Agree may Cause No Mention of Sum in Peace Pact.

Collection Later Held Difficult Should Germany Refuse to Meet Bills.

BY HENRY WALES.
PARIS, April 2.—All changes of the situation since the big reparations treaty were rapidly agreed to are drifting toward making a commission to fix reparations after peace and mention no amount or specification in the treaty. It is believed that Germany will be made to turn over a couple of hundred million dollars from their gold reserves to the Belgians and French in the devastated regions and then at the end of the year before the Allied commission will investigate German revenues and recommend the sum Germany must pay.

DISTURB MARKETS.
Furthermore, the fact that the financial situation would be repaired is not in itself a bad effect on money markets everywhere and cause political tension which the financial community is not prepared to pay yearly reparations bills after peace is signed, as it is understood that neither England, America or France would embark on another bloody and costly war merely to obtain reparations.

HUN ENVOYS AT POST.
Melchior and Max Warburg are among the German financiers at Fontainebleau, who are expected to arrive tomorrow evening for the payment for the food being shipped to the German army in the Saar Valley will remain German owing to the fact that the Saar Valley is a part of the Saar basin.

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(Continued on Fifth Page.)

THURSDAY MORNING,

TROOPS ARRIVE ON THREE SHIPS.

*Leviathan Brings 12,059 Men
Back from France.*

*More California Soldiers are
Aboard Liberator.*

*Ninety-first Units to Come to
Camp Kearny.*

[BY A. P. MORT WIRE.]

NEW YORK, April 2.—With 12,059 troops on board, the steamship Leviathan arrived here today from Brest. There were small detachments of the Ninety-first Division troops and seventy-seven officers and 1044 men sick or wounded, together with a few casuals and nurses.

Including the crew there were in all 14,426 aboard the Leviathan, said to be the largest number of human beings ever transported on one vessel. The previous record was 13,558 carried over last August.

Among the passengers was Lieut.-Col Robert Bacon, formerly United States Ambassador to France, who returned after twenty-two months' service as an aide to Gen Pershing in Paris and Chaumont, later as an American liaison officer, in which he went over all France and along the entire western front.

The Ninety-first Division units were forty officers of the Three Hundred and Forty-seventh Artillery, for Camp Kearny, and thirty-two officers of the Three Hundred and Forty-eighth Field Artillery, for Camp Funston.

More Ninety-first Division men arrived when the steamship Liberator came from St Nazaire. These were the Three Hundred and Sixty-first and Sixty-second Regiments of the

Kinach of Teeder, E. Whiting of Ogden. Capt Arthur St. Clair wore a Belgian cross under heavy fire. Lieut. Robert F. San Francisco, decoration for the face of brisk plume.

Lieut. W. L. Burg, Dr., also officers. He was ordered and Forty-first Battalion, which 250 and 300 of whom forty

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APRIL 8, 1919.—[PART I.]

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KOREAN REVOLT PEACEFUL ONE.

(Continued from First Page.)

ared before the police office here in
Pyeng Yang and shouted 'Monsat'
The police ordered the hose turned
on the people. This angered the
crowd, and they commenced to
throw stones, so that every window
in the police office was broken.

"When the Korean policemen were
ordered to turn the host on the peo-
ple, some of them refused, threw
their uniforms and joined the peo-
ple."

SOLDIERS RULE CITY.

The account then describes how
the eyewitness on Monday, March 7,
saw Japanese soldiers drilling on the
campus of the College Building, and
how several spectators were beaten
when they refused to run when the
soldiers charged them. Soldiers were
posted all over the city on that day,
the account narrates. "In fact, it is
under martial law."

Receipt of reports of disturbances
from other sections of the country
and of persons being injured also
was noted.

Writing under the date of March
4, the account said:

"Several of the women were as-
saulted in the streets yesterday by
soldiers, some being kicked and
thrown into the ditches. Two for-
eign ladies were assaulted by sol-
diers and roughly handled while go-
ing from their home to the hospital."

PHILIPPINE MISSION SEEKS INDEPENDENCE.

MEMBERS AT WASHINGTON
PREPARE TO PRESENT
APPEAL.

BY A. P. NIGHT WIRE.
WASHINGTON, April 2.—Mem-
bers of the special mission sent to
the United States by the Phil-
Legislature to ask con-
sedered for the

The Situation in Korea.

"Kill First, Then Cure."

(Special Correspondence)

The *Korean Daily News* of April 10th, a paper published in Seoul, by the Japanese, for the Koreans, gives many brief reports of disturbances in country towns, where large numbers of Koreans *have been killed*, and inspired by the Japanese troops. It says in a prominent article that the Government has now decided on a severe policy to completely put down the independence movement, and when that is done claims will be made of its success in the "kill first and then cure."

Japanese Papers Speaking Out

A Japanese paper in Pusan has been doing a fine printing something about the movement unacceptable to the authorities. A number of the more thoughtful Japanese are beginning to speak up for the Koreans. The *Kobun* says: "Korea is now urgently needed to be reformed out of the customs, and the Government has put off the opportunity of doing this. The lack of integrity to give the Koreans a chance is really to be deplored."

The *Seoul Press* commented on April 10th and speaks very freely from a point of view which is supposed to give the rest of the world of the *New York Times* of March 24th, on "Egypt and Korea." It tries to show that the papers of the people in both of these lands are in a state of indignation and that a Korean citizen who is a prisoner, should not be likely fall into a state of indignity, that it is necessary in Korea to have the *unlimited rule of Japan* for which it is questionable whether they are worth the honor of the *Yokohama Times* and for quotation marks to be used. Certainly Japan has shown her utter willingness to rule, and her determination to increase by the use of her lawless soldiers. The *New York Times* will no doubt take note of this in its time.

"Japanese Reports not True," Missionary Denial

A Japanese report from Seoul, dated April 10th, states that "the disturbances so far have been serious in towns, and surrounded by military, and so the dispatch of reinforcements has been decided on." "This is the first of a true statement," a missionary, who has seen the action of Japanese soldiers replies.

The Missions from the first, have been a real cause of my serious trouble, and it is a heavy war, when the soldiers are in the city of Seoul, itself panics. This foreigner continues, "Mr Yamaguchi, the civil Governor of Korea is expected to leave Peking to-day April 10th to return to Korea. He has been consulting with the Japanese cabinet, and has sadly misinformed his Government and dozens of foreign witnesses as to really do his report. He said "There has not been excessive severity in handling Korean demonstrators, and the military obeyed the strict orders of the Governor General that *force should not be resorted to except in self-defense, and for the pro-*

tection of life and property." Such are some of the passive statements made to the cabinet by civil Governor Yamaguchi. The statements are *absolutely untrue*, and as long as the Japanese Government is misled by its own officials, from ignorance, perhaps, they will have little hope of success in dealing with Korea. Whether General Hasegawa is and in his "in *force*," or who not do so, we know from *personal observation*, not to say, that force, *has* been used, and used *immoderately* from the very beginning, when there was no occasion, or question of self-defense, and only peaceful demonstration with paper flags. Many missionaries *have seen these things*, and would be willing to testify if the opportunity was given. These statements are *outraged* with any desire to offend the Japanese, but to awaken the Japanese Government to the fact that it is being misled. It is to real conditions."

Another Letter from an American Missionary

"Sun-chon" in Korea, an account of Japanese oppression, in plain is a model. The full wing letter has been received from an American Missionary, under date of April 7th, 1919.

"I have not seen Mr. Tolson, Chief of the United States Department of Justice, in New York, but I have learned that he is in New York, and present with me now."

The *Wah Ching Shue* has not made its appearance for a week or more. It is very evident that the man is being *detained* now. Though I am not so sure as to what is done in the near coming. We know that here in Korea, even the letters going to other places in the country itself, are being opened very frequently. But then, as you say, we are no longer afraid to speak the truth. It is time to be *prisoners*. All we need take care about is to speak the truth. And then there is no need of *any* secretly implicating anyone in making the reports.

I note that reports of the Independence movement have reached the American papers. They seem to have been sent from Shanghai. This horrible oppression cannot permanently be kept from the public. Japan, I believe, has about played her last card in this deception business. The sooner the Government learns this the better.

The *Kobe Chronicle* is now giving all the publicity to the affair which it can, within the laws of the Japanese Government, and it has been confiscated a number of times, on account of articles which it has printed. But the fact that it is after real information is extremely encouraging, and gives hope that the Japanese will eventually learn some thing about the situation. Our American Missionary has been arrested and has been sent to the prison, where his examination is still proceeding. The charges are unknown. Presumably they are trying to connect him with the plots as an accomplice, I do not know.

The school is to open last Friday. The Chief of Police sent word that we could open, but every boy who entered must be reported to the police, or sent down for examination. If he had no connection with or did not attend the meeting, held in the city on March 1st, he would be released and allowed to study."

Bushido for Korea.

"The Cult of the Sword."

(Contributed)

We have been informed that the six thousand Japanese soldiers to be sent into Korea are to "practice the principles of Bushido." This will show the world still further what Japanese militarism is. In "Bushido" is a "military man," or in the old days a "swordsmen," he was the "Samurai," the follower of his feudal Lord. He was the man who used the sword. Jostmichi Ima tells us in his book "Bushido," "It never was the Bushido's spirit to yield his voice would be clear. I took it on the point of my lance. Take it back on the point of your face if you die!" The Japanese story books are full of tales of the "Bushido" warriors in swordsmanship. First he was loyal to his master, then he regarded taking life as a very light thing. The poor farmer class were a little more than him than swords. When Japanese stories tell of a man who is fighting with his sword and is told the blade. If made angry it would be a result. A translation of the first chapter of the novel "Burai Doko," in Chadwell's Hand book p. 379, we read "A Samurai (or Bushi) who does not know how to use a sword is a coward" p. 379. And then the story tells of a Bushi who attacked a drunken man who had insulted him. "Oh! he had drawn his sword! The tips were curved at his rage, tried to escape and had come some twenty paces with a stinging gut. 'Come back! Come back!' then with a single exclamation 'Ha!' the Bushi slashed deep into his shoulder, cutting him down, so that he fell on one knee with a cry, then springing that on him again he cut at his chest in such a way he fell head obliquely into those pieces. The young Samurai (or Bushi) then dexterously give him the coup-de-grace and returned to the sword swinging the blood from off his blade. As he had from the beginning intended to cut the swashbuckler down, he was not hurried in the slightest."

This is but one of the common incidents of like character, often found in Japanese books, that show the old spirit of the Samurai or Bushi, much of that same spirit prevails today, among the Japanese military party, who still hold to Bushido. They claim great loyalty to their party and leaders, but hold the life of the common people and under classes in very light esteem. A Japanese writer has said: "Bushido is nothing but a peculiar characteristic energy of the Japanese, affected by whatever was the spirit of the times." So the Bushido, of today, has been deeply affected by Germany. Not long before taking Korea, Japanese military men were sent to Germany for their training, and now much of that cruel military spirit has been incorporated into their practice of the principles of Bushido. There is a difference, it is true, one is oriental militarism, the other is occidental. But the same, cruel disregard of the life of the poor helpless farmer is shown

Daily reports, of the ruthless slaughter of the oppressed people of Korea, by these angry Japanese soldiers, or "Bushi," come out to the world, from many reliable witnesses, and the Koreans may well fear this new lesson to be taught them by the coming troop from Japan.

Korean Enthusiasm

A letter of April 9th, received here from a friend in a large mission station in Korea. It said: "Conditions are so awful that it would not be safe for me to try to tell them in detail. At a large market near here they have been shouting down the Koreans in a relentless way, without other provocation than peaceful shouting. But the very brutality of the Japanese soldiers, seems to kindle a new and contagious enthusiasm. After men have been killed on the spot, other crowds seem ready to take up the cry. In a jail here, even the old time prisoners, who had been in the jail long before this trouble started, caught the fever of enthusiasm. In the jail, these prisoners took parts of their clothes, and cutting their fingers, drew Korean flags, and then waved them, and shouted for the Korea before their jailers."

Trial of Korean Students.

Peking, April 16.

A despatch published by the *Social Press* on April 12 from Peking Yang states that 456 Korean students and others who were tried in the local court for participating in the demonstrations of were sentenced to imprisonment for terms ranging from six months to two years, with hard labour, 15 were sentenced to be beaten with 90 blows and two were acquitted. "All have appealed except those punished with the blows," adds the despatch.

Missionaries Houses Searched.

On April 8 the houses of the Rev. H. E. Blair and the Rev. H. M. Brien at Faku were searched by Japanese police and soldiers.

General Hasegawa's Warning to Korean

Unlooked for

Punishment Promised to Offenders

Peking, April 10.

A message from Seoul, dated April 12, states that the *Social Press*, a Japanese semi-official organ, publishes General Hasegawa's warning to the Korean people, issued on April 10. General Hasegawa says, in part, "I regret the agitation that broke out last month and that the lives of law-abiding people are threatened. I have already issued two instructions to enlighten the people. Nevertheless, the agitation has not come to an end but has recently gained strength. . . . Firm and manly peace by military force is of course contrary to my desire, but it is now absolutely necessary. . . . "Drastic measures will be taken against such people as assemble in large bodies and act in a disorderly manner. It is hoped that the people will refrain and not join the rioters. If they do so unlooked for punishment will surely be theirs. They should advise one another to avoid action tending to bring them within the grip of the Law."

The Situation in Korea.

"Kill First, Then Cure."

(Special Correspondence.)

The Korean Daily News of April 10th, a paper published in Seoul, by the Japanese, for the Koreans, gives many brief reports of disturbance in country towns, where large numbers of Koreans have been killed and injured by the Japanese troops. It says in a prominent article that the Government has now decided on a severe policy to completely put down the independence movement, and when that is done reforms will be considered. It seems to be, "kill first and then cure."

Japanese Papers Speaking Out

A Japanese paper in Fu San has been accused for printing something about the movement unacceptable to the Authorities. A number of the more thoughtful Japanese are beginning to speak up for the Koreans. The Kokumin says: "Reform is more urgently needed than the suppression of the disturbances, but the Government has put off the more important question. The lack of reform is really to be deplored."

The Seoul Press (semi-official) of April 10th, quotes very freely from a despatch which is supposed to give the gist of an editorial of the New York Times, of March 20th, on "Egypt and Korea." It tries to show that this paper regards the people in both of these lands as incapable of self-government, and that Korea will never rule herself, should immediately fall into a state of anarchy, therefore it is necessary for Korea to have the enlightened rule of Japan for a while. It is questionable whether this is just what the editorial of the New York Times said for no quotation marks are used. Certainly Japan has shown her utter inability to rule, and has brought the country to anarchy by the work of her lawless soldiers. The New York Times will no doubt take note of this in due time.

"Japanese Reports not True," Missionary Denial

A Japanese report from Seoul, dated April 10th, states that "the disturbances so far, have been serious in towns and gathered by military, and so the despatch of reinforcements has been delayed on." This is far from a true statement, a missionary, who has seen the action of Japanese soldiers repelling the soldiers, from the first have been the real cause of any serious trouble, and it has been worse where the soldiers are many as the city of Seoul, it all proves. This foreigner continues "Mr. Yamagata the civil Governor of Korea is expected to leave Tokyo to-day April 10th to return to Korea. He has been consulting with the Japanese cabinet, and has sadly misinformed his Government and dozens of foreign witnesses are ready to deny his report. He said: "There has not been excessive severity in handling Korean demonstrators, and the military obeyed the strict orders of the Government. General that force should not be resorted to except in self-defense, and for the pro-

tection of life and property." Such are some of the positive statements made to the cabinet by civil Governor Yamagata. The statements are absolutely untrue, and as long as the Japanese Government is misled by its own officials, from ignorance, perhaps, they will have little hope of success in dealing with Korea. When the General Hasegawa issued orders "not to resort to force," or did not do so, we know from personal observation, not to say, that force, the most brutal and deadly kind, was used, and used continuously from the very beginning, when there was no occasion, or question of self-defense, and only peaceful demonstrations with paper flags. Many missionaries know and have seen these things, and would be willing to testify if a fair opportunity was given. These statements are made not with any desire to offend the Japanese, but to awaken the Japanese Government to the fact that it is being misinformed as to real conditions.

Another Letter from an American Missionary

"Somewhere" in Korea, (an account of Japanese oppression, no placid harmed). The following letter has been received from an American Missionary, under date of April 7th, 1919.

"I have not seen Mr. Giles (Consul-General of the United States in Korea) yet. I understand that he is sick, at present, with pneumonia. The North China Star has not made its appearance for a week or more. It is very evident that the mail is being censored now. Though I am not so sure as to what is done to the mail coming in. We know that here in Korea, even the letters going to other places in the country itself, are being opened very frequently. But then, as you say, we are no longer afraid to speak the truth. The time to keep still is passed. All we need take care about is to speak only the truth. And then there is no need of unnecessarily implicating anyone in making the reports.

I note that reports of the independence movement, have reached the American papers. They seem to have been sent from Shanghai. This horrible oppression cannot permanently be kept from the public Japan, I believe, has about played her last card in this deception business. The sooner the Government learns this the better.

The Kobe Chronicle is now giving all the publicity to the affair which it can, within the laws of the Japanese Government, and it has been confiscated a number of times, on account of articles which it has printed. But the fact that it is after real information is extremely encouraging, and gives hope that the Japanese will eventually learn some thing about the situation. Our American Missionary has been arrested and has been sent to the prison, where his examination is still proceeding. The charges are unknown. Presumably they are trying to connect him with the plots as an accomplice. I do not know.

Our schools tried to open last Friday. The Chief of Police sent word that we could open, but every boy who entered must be reported to the police, or sent down for examination. If he had no connection with or did not attend the meeting, held in the city on March 1st, he would be released and allowed to say "I had

The Seoul Press
April 11, 1919.

THE ALLEGED COMMUNICATION FROM PYONGYANG MISSIONARIES

In an article published in these columns some days ago we referred to a statement said to have been drawn up by a committee of missionaries in Pyongyang with regard to the trouble in Chosen. The statement, which was published by the *China Press* and many English papers in China and Japan, was a wide attack on the Japanese régime in this peninsula giving an extremely prejudiced and distorted view of the situation. It was a document evidently written with a malicious intent to discredit Japan in the eyes of the public. We are glad to note that the Pyongyang missionaries now deny the authenticity of the communication in question. Writing in the *China Press* under date of March 29, in behalf of the missionaries, the Rev. R. O. Reimer says:—

"Sir—I note with grave concern the publication in your paper for the 25th inst of an article entitled, 'Formal Defense of Korea as Made by Missionaries.' The article began with the statement that it was 'drawn up by a committee of missionaries in Pyeng Yang, Korea, on the 10th inst for the purpose of letting those outside Korea know the real condition of affairs.' I have made full investigation regarding these statements and I wish to disclaim personally and in behalf of all the missionaries residing in this community that it was 'drawn up by a Committee of Missionaries in Pyengyang, Korea.' It was written by one individual without consultation or advice with or without the knowledge of the missionaries of this community. It was a private letter and does not represent the considered opinion of the missionaries of this community.

In the second place, it is not a 'Formal Defense' and was not so intended, as I have been informed. It was a private opinion of the conditions of the country as seen by one person only. I protest against the implication which attaches to the statement 'as made by missionaries.'

"I am sending a copy of this letter to all the papers which have printed the article and I shall appreciate your kindness if you will give the same publicity to the letter as you have to the original article, in order that it know that the missionaries in Pyongyang have not taken council together in this way nor drawn up such a statement."

This clear statement is satisfactory. It frees the Pyongyang missionaries from the suspicion the obnoxious letter undoubtedly aroused against them. At the same time it leaves no doubt that there is at least one individual among them, who goes the length of resorting to lying in order to slander the Japanese authorities in Chosen.

AGITATION IN CHOSEN.

On Sunday night a crowd, with Christians as nucleus, made a riot at Yanghap Myou, Kaisong District, Kyongki Province. It is thought that some of the rinters were wounded. At Changkok Myou, Hwangsi District, South Chongchong Province, agitators attacked the Myou Office on Monday night. At Mokpa 4 graduates of Chungin Girls' School (Mission) were arrested on Tuesday in the act of starting a demonstration. On Monday villagers again broke out into riot at Challyang, Whanghai Province, and there were some casualties. The same day about 400 Koreans made a disturbance at Sinehu Whanghai Province, with the result that two of them were wounded. Kuchabli, Kangwu Province, which was the scene of disorder some days ago, witnessed another disturbance in which about 200 persons took part. There were several casualties. At Finsachin near Fusan, some 50 pupils belonging to the Ulu Girls' School held a demonstration and marched through the town screaming "mansei." They, however, dispersed in a few of them being arrested by the police.

ARREST OF AGITATOR.

According to a Pyongyang message, on the 22nd ult Pak Panghwan, agent 24, a watch maker living in that city, paid a call on a certain Korean merchant and forced him to close his door by threat, saying that if he did not obey his shop would be set on fire. The following day he set afloat the rumor that Japanese home would be attacked and set on fire. This came to the ears of the Police, and the man was arrested and sent to the Public Prosecutors' Office on Tuesday.



AGITATION AND CONGREGATIONAL CHURCH.

On Saturday evening the Committee of the Japanese Congregational Church in Chosen invited to the Chosen Hotel representative local journalists. Mr. Kato, head of the Keijo Nippo and eight other journalists were present, while the Rev. T. Wataue, and four other gentlemen acted as hosts. The Church, which started its evangelistic work among Koreans in 1908, has so far gained 20,000 Korean converts, with more than 200 churches. The Church is satisfied, says the Rev. T. Wataue, that no members of the Church have so far been involved in the agitation. It seems that, on account of their belief in Christianity, they have developed such a spiritual condition that it enables them to enjoy whatever circumstances they are placed in, unless their religious belief is conflicted with. Thus, they are free from narrow patriotism, and find no fault with the treatment and other matters given them by the Japanese. The Church is glad that its teaching has saved its members from being misled by the wild hopes held out by agitators, and so safeguarded them from self-destruction. The committee now found it necessary to start actively in the enlightenment of Koreans with regard to the situation, and arranged for a forward movement with that end in view to be started yesterday, according to a fixed programme. The movement will be started in west Chosen by workers especially selected for that purpose, who will give lectures and sermons, distribute circulars, show cinema films, and so forth. It is hoped by the committee that the effect of the movement will be far-reaching and that it assist in making the Koreans more general wiser and strengthen the belief of Korean general Christians in particular.

It must be understood however that the Church is more intent on developing in the Korean mind a spiritual condition in full conformity with the principle of Christianity so that its members will naturally turn from any such movement as the going on at present, and not that its effort will be particularly directed toward the dissuading of the Koreans concerning the turmoil in question—a subject perhaps for discussion.

Seoul Press
April 12, 1919.

was established in South Russia. It is observed that the new Government will become the Government of All-Russia in the future and the Onsk Government will have the administration of Siberia alone.

AGITATION IN CHOSŌN.

Agitation is still kept up in some of the provinces. From reports recently to hand, however, it is noticeable that towns in which the agitation has once been suppressed rarely witness any revival of it.

On Tuesday a large crowd assembled at Onchiyagi on Kanghwa Island and made a demonstration on the police at last reported to him. Two Koreans were wounded. On the same day a disturbance took place at Spring-hi, Silsan District, South Chongngong Province, in which about 300 Koreans took part and one of them was killed. A mob led by Christians attacked the gendarmerie station at Soky, Singwha District, Whanghae Province, on Tuesday, but scattered in a few minutes being wounded by shots fired by the gendarmes. Yongchusung, Ansk District, Whanghae Province and Nakhumyon, Chulwon District, Kangwon Province, saw on the same day, the rioters at the latter village keeping up their attack on the Myun Office from the previous day. In each case the use of arms by the gendarmes induced the rioters to withdraw though not before several had been wounded.

On Wednesday disturbances broke out at Nukan, Sibhwing District, Whanghae Province, and five persons were shot by the gendarmes. The same day some 600 Christians converts and other Koreans gathered at Kaitamunoh, Yanggyong District, Kangwon Province. The rioters were shot and nine of them were killed.

AGITATION IN MOKPO.

Mokpo has so far been free from agitation. On the 8th inst., however, the situation became somewhat uneasy and many

Korean shops suspended business by closing their doors. The police started activity and arrested five Koreans on suspicion of instigating a hostile movement. The same afternoon four girl students were put under arrest, because they marched through the streets, shouting "Mauet" and displayed the Korean flag.

JUDGMENT ON PYONGYANG AGITATORS.

According to a message from Pyongyang, judgement has been pronounced at the Pyongyang Local Court on Yun Keun and 36 others involved in the recent agitation. They were sentenced to imprisonment with hard labor for periods ranging between twenty-four months and six months on the charge of violating the law for the preservation of peace and the press law, while two of them were punished with twenty blows each. Dissatisfied with the judgment all except those sentenced to blows have appealed to the Court of Appeal.

On the 8th inst. judgment was also pronounced on nineteen others. Four of them were sentenced to imprisonment with hard labor for periods ranging between one and two years, while the rest were sentenced to blows. Two were acquitted.

VL-R

April, 1911

THE SEOUL PRESS

GOVERNOR-GENERAL'S INSTRUCTION.

Under date of April 10, Count Hasegawa, Governor-General, issued an instruction by way of warning to Koreans at large. It reads:—

I, the Governor General, regret that, while the administration of Chosen is in order and the result of it is gradually manifesting itself, agitation breaks out, law is trampled, and the lives of law-abiding people are threatened. I have already issued two instructions by way of remonstrating with agitators for their indiscreet movement, and have since endeavored to enlighten and dissuade them. Nevertheless, the agitation has not as yet come to an end but has recently even gained strength, and the rioters are now going the length of attacking Government officials and destroying Government and public offices. The people at large are not of course connected with the doings of the mob. I think it necessary quickly to relieve the law-abiding people from the affliction thus suffered by them and to restore peace and order so that the people may be assured in their enjoyment of peaceful living. I have accordingly asked the Government at home for the despatch of troops in order to garrison places in the interior. The people at large must rely on the protection of the authorities, show themselves industrious, and rest in peace. To maintain peace by military force is at once contrary to my desire but it is now absolutely necessary to take such measure in order to suppress the rioters and save the people from misadventure. Draconic measures will hereafter be taken against such people as assemble in big bodies and act in a disorderly manner. It is hoped that the people will refrain from this, and refrain from joining the rioters, for should they do so and be held for punishment will surely be theirs. Friends and neighbours should advise each other and avoid committing any action tending to bring them within the grip of the law.

Trouble for American Missionaries in Korea

Newspaper correspondents here learned that the Japanese Authorities are making more or less trouble for the American Missionaries in some places in Korea, in consequence of the many letters telling of the brutal actions of the Japanese police torturers and hit men sent by wire messages there. They may be in serious trouble, and under considerable restraint as to what the Japanese do not wish to be things known, and have forbidden foreign papers in Japan printing of their letters. There has been hints that offending missionaries may be deported if they tell too much, and that they should use more care in their reports of what they see. One American missionary has already been arrested.

These reports are very unacceptable to the Japanese, and are causing much trouble for the missionaries.

Mr. Yamagata, Inspector General of Political Affairs in Korea, has just returned to Tokyo. He reports that investigations are in the background at Itoingwa was arrested, but no evidence was found. The difficulty is that no concrete evidence is available to bring instigators to justice. Because missionaries have told the truth, of what Japan is now doing, they will be considered as instigators. The Japanese seem to think that the Koreans would never have revolted against their latter oppression if investigators had told them to do so. The Authorities seem to find no shame because their soldiers do these things, but think it is bad for the world to know about it.

Killing Koreans Continues in Korea.

Continued /

A letter from a missionary, dated Korea April 9th has just been received. He says: "Yesterday at Chin Hyang, where we have a mission station there was a great bloodshed with many killings of Koreans. American mission houses are being searched by Japanese police and soldiers. The Korean enterprise for independence is not abating. Another report from Unkokmyon, tells of a big crowd of 500 Koreans gathered on April 6th. The Japanese soldiers, using their rifles. On the same day uprisings took place at Haidong and at Anak in the Whanghan Province in the North. This seems to keep up the former plan of keeping quiet in the South and starting again in the North. Machine guns are now being used on the defenceless, unarmed Korean crowds. The Korean Daily News reports other disturbances in over a dozen places.

This "Hun in Gyeongju," military rising, is worse. In the Belgian were armed, will keep up, no doubt, until the new lot of some 6000 Japanese soldiers arrive, who, as are told, will demonstrate that the Japanese military system is utterly different from the German. It may be different but is no improvement. These new soldiers are to practice the spirit of Bushido, or the "Cult of the Sword." Bushi, means a "sacrificeman." We know how in the old feudal days of Japan the Samurai, or "Bushi," used to test the metal of his new sword on some unfeeling country man. It was not considered a very great crime then. But the world will soon look on Japanese Bushido with a different aspect.

The Arrest of Koreans in Peking.

More Reliable Information

As reported three Koreans were arrested on the 27th ultimo at the Tung Tai Hotel at Tsu Mo Chang under suspicion of having committed their New Year's party to official information the arrests were made by the Chinese police, at the request of the Japanese authorities. On the 24th ultimo the manager of the Japanese Club at San Tiao Hutung, East City, Mi Ochiaika Tengu a premises were entered by a thief who made away with an iron box containing some two hundred dollars in cash and notes. Ochiaika saw the thief run away with the box, but he failed to catch him. He reported the case to the Chinese police whose suspicions were by a Korean named Wu Keng-yung residing in the said hotel. As the result of a search the said Wu Keng-yung was found to be in possession of notes stolen from Ochiaika for which were certain marks on them. It was also recognized by Ochiaika that the cap and overcoat newly bought by Wu were those he wore on the night he committed the theft. Besides Wu Keng-yung there was another Korean named Fu Cheng-teh, and Ah Shang-ching, a cook of the Japanese Club. He called on Wu when the latter was being searched by the police. But when he saw the policemen, he tried to run away. He was finally arrested together with Wu and a third Korean named Pu Yuan-hui who stayed in the same hotel with Wu. As Ochiaika has also reported the matter to the Japanese Legation the latter requested the police to hand over the arrested Koreans to them to be sent to Tianjin where they were to be duly dealt with by the Japanese Consul. The request was complied with in accordance with usage.

The Korean Movement, Koreans at Changning Fined Upon by Soldiers.

Peking April 13

Dispatches from Korea state that three hundred Koreans at Changning created a disturbance and were fired upon on the 6th instant. Six were killed and others wounded. At Kuehohh another crowd was fired upon and some injured.

Teachers under British Missionary Attack

Most of the teachers working under Mr. Ross, British Missionary have been arrested. A Japanese report says that about 100 Mr. Ross's pupils have begun to attend the public school.

Official Report of Arrest of Missionaries.

An official report published in the *Standard Press* of the 10th instant says regarding the arrest of Mr. Mowery, American Missionary at Pyeng Yang that the *Independencia Niva*, a paper issued in Seoul was issued from Mr. Mowery's house. Subsequently the charge was made that he allowed law breakers to hide in his house. Mr. Moffet, President of the Union College was also arrested, but afterwards set free, while Mr. Mowery was sent to prison. A Korean girl found in the Missionary's house was also arrested.

AMERY'S
PV119G



AGITATION IN CHOSEN.

Seoul continues quiet, and while the Authorities are strictly on guard against any possible emergency, military sentinels in the streets are much less in evidence than a week ago. Reports of disturbances in the provinces were also few yesterday, and it is authoritatively stated that the provinces have generally been quiet since Thursday. The following is the sum total of the reports available yesterday regarding the agitation.

On Thursday about 40 Koreans made a disturbance at Keumamli, Chinwi District, Kyongki Province, and several of them were killed by shots fired by the police. At Puknsimyun, Yoju District, in the same province 200 people started a riot on Monday last with the result that three rioters were killed and another wounded.

CHRISTIAN CHURCH BURNED.

On Thursday at 6 a.m. fire broke out at a Christian Church at Chyongjin, site of a district office, in North Pyongan Province, and the whole building was reduced to ashes. The loss is estimated at ten thousand yen. It is suspected that some Koreans, defying the purposeless agitation, have been driven by their bitter indignation to commit incendiarism at the expense of the church.

PUNISHMENT OF AGITATORS

Judgment was pronounced at Park Local Court on 30 persons involved in the recent agitation up to the 10th inst. They were sentenced to imprisonment with hard labour for periods ranging between 18 months and 6 months on the charge of violating the law for the preservation of peace.

Mr. Yi Yungsang, a teacher, and twelve students of the Public Common School in Naesong, Pongwha, North Kyongsangdo, arrested on the charge of being connected with the recent agitation, were sentenced to imprisonment with hard labour for periods ranging between two years and nine. Execution of the sentence, however, has been postponed for two years in each case.

2400 ACQUITTED.

A considerable number of Koreans involved in the agitation have been arrested in Seoul and suburbs and so far 2,400 of

NATIONAL HAPPINESS THE REAL CRITERION OF SUCCESSFUL GOVERNMENT

Since the beginning of the present disturbances in Korea much has been said in the press about the efficiency of the present administration. The fact I would find with most such statements is that they have been made on a purely materialistic basis, yet the cause of their trouble is spiritual rather than temporal. Thus the efficiency of the administration should be considered from this standpoint also.

No one could deny that from a materialistic standpoint Korea has greatly benefited from the Japanese occupation. That Japan has concentrated mind and money in improving the country can not be gainsaid. But even so one must not forget to take into due consideration the direct and indirect value of all the development in the Japanese people. Korea has proved a most lucrative field for all kinds of investments and, according to the *Seoul Press* (which was reliable until quite recently), 331,861,110 yen is invested in Seoul in mercantile concerns. While only about 8 per cent of the stores are held by Japanese resident in Japan it is more than likely that quite one half of the stock belongs in Japanese investors.

Returning to the subject, the real duty of a government is to make the majority of the people which it serves happy. If this is accomplished the government is efficient. The duty of a government is not to make the nation or people wealthy, learned, or powerful, except so far as this in turn promotes the happiness and well-being of the masses governed. The German Government was supposed to represent the acme of efficiency, yet it proved to be a dismal failure, because it made her millions unhappy and discontented, the people being little better than national slaves. They fled by the thousand to freer countries, glad to be free from the efficiency which devalued them. From conversations with Japanese, and also from newspaper articles I find that many can not understand why the Koreans are so restless and acting so foolishly, when they are so much better off and the

of things and hoped that some day leniency would be shown him, and his once more be free. One day when certain alterations were being made to the jail wall, Jack attempted to make his escape, but was captured before he had got far away.

The jailer could not seem to understand why Jack had tried to run away. He said to him, "Why do you want to get out of jail? Do you not remember the pitiful state that you were in when arrested? You were always in trouble and not only that were a constant source of trouble to your neighbours. You were hungry, clothed in rags, and heavily in debt, consider your condition now, you ungrateful wretch. You have good clothes—two suits of them, I know that they are not a very fancy colour and that the broad arrow is marked upon the sleeve, but what of that, they keep you warm. You never had three meals a day before that you were here, and from your daily toil you have a few dollars saved at last, for which you have no anxiety, all is secure since coming here, you have never seen a high way robber, when before did you experience such security? Answer me, what is the motive of your attempted turning away from this your happy home?" Jack to his master's great surprise answered in words like these: "Well, boss, it is feeling more than sentiment. I don't feel quite at home and happy here, but I never was such a practical man as some of my friends were. I appreciate just all you've done for me but my sentiments have not of got the better of my judgment, and I sure would like to be on the outside of this my finer home again. You know there is not the freedom of speech I like in here, I always have to speak the way the jailers like, what I do speak at all, and then I'm not allowed to write, another privilege I'd like to have, and there's many another little home comfort that I was sure of accustomed to that may be you know nothing of. You spoke about my clothing, it is true that I've got two good suits, but they're too tight for comfort, boss, after the baggy ones that I've been accustomed to. And as for money there's no doubt of its security, and

EVERY
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40 PUBLIC MARKETS CLOSED BY ORDER.

More than 40 public markets in South Choochongdo have been closed by order. The agitation breaks out most frequently in that province on market days, so the step above mentioned has been taken by way of precaution against further recrudescence of it.

TUKTO RIOTERS ARRESTED AT SEVERANCE HOSPITAL.

It was ascertained that Yi Myongkeui and five other Koreans, who played a leading part in the recent riot at Tukto, suburb of Seoul, were receiving treatment for the injuries they suffered on the occasion at the Severance Hospital. On Thursday, the Seoul gendarmerie sent two non-commissioned officers to the hospital, who, after examination, took three of them to the station. Three others being so seriously injured that it was impossible to remove them were allowed to remain in the hospital.

CIVIL GOVERNMENT FOR

NATIONAL HAPPINESS THE REAL CRITERION OF SUCCESSFUL GOVERNMENT

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I use the word "sentimental" because it is the favourite word of those who are advocating the abolition of racial discrimination. The ablest statesman of Japan claims that "sentiment" alone is responsible for such a demand, the privilege being of no practical value. Japan would not strive so ardently if the issue were discrimination against her merchant, yet such would be of great practical importance. All vital nations are the same, ready to place the spiritual before the temporal, and willing to protect the sentimental; however, more vigorously than the practical. The story of barbarous Jack illustrates in a simple and unique way how at times the spiritual may entirely eclipse the temporal and more practical considerations in life.

As a youth Jack had been a fairly good fellow attending school and learning well according to the teaching and learning that was common in his day. After graduation Jack settled down in his community and made his living too much by his wits, first tackling his neighbours on the one side and then the men on the other, never applying as he thought the good preliminary education of his youth or thinking of taking a post-graduate course like one of his school mates, and strange to say the very one who, at one time years before, Jack had helped he being in the primary while Jack had already attained to the second grade. Such ways were bound to bring trouble, and sure they did, Jack went from bad to worse, he became bankrupt and disabled in many other ways, was declared a public nuisance and arrested under the vagrancy law. For Jack's sentence was rather hard, "To be confined in a public jail till he should prove his worth, then to be let out on parole." The sudden change to prison life just threw him for the first few months. "I've lost my all, my liberty," he cried. The first shock passed off one lung, and though the place was not like home, he made the best

of things and hoped that some day leniency would be shown him, and his once more be free. One day when certain alterations were being made in the jail wall, Jack attempted to make his escape, but was captured before he had got far away.

The jailer could not seem to understand why Jack had tried to run away. He said to Jack, "Why do you want to get out of jail? Do you not remember the pitiful state that you were in when arrested? You were always in trouble and not only that were a constant source of trouble to your neighbours. You were hungry, drenched in rage, and heavily in debt, consider your condition now, you a ungrateful wretch. You have good clothes—two suits of them, I know that they are not a very fancy colour and that the broad stripes is marked upon the sleeve, but what of that, they keep you warm. You never had three meals a day before that you were sure of, and from your daily toil you have a few dollars saved at least, for which you have no anxiety, all is secure since coming here, you have never seen a high way robber, when before did you experience such security? Answer me, what is the motive of your attempted turning away from this your happy home?" Jack to his master's great surprise answered in words like these: "Well, boss, it is nothing more than sentiment. I don't feel quite at home and happy here, but I never was such a practical man as some of my friends were. I appreciate just all you've done for me but my sentiments have got of got the better of my judgment, and I sure would like to be on the outside of this my foster home again. You know there is not the freedom of speech I like in here, I always have to speak the way the jailers like, when I do speak at all, and then I'm not allowed to write, another privilege I'd like to have, and there's many another little home comfort that I was sort of accustomed to that may be you know nothing of. You spoke about my clothing, it is true that I've got two good suits, but they be too tight for comfort, boss, after the baggy ones that I've been accustomed to. And as for money there's no doubt of its security, and yet I'd somehow rather take a chance no high way men again than stay here all my life you know. Say, boss, do you think that I can get sent out on parole? I'd like to try myself once more, I've learnt a lot since I came here, and with your further care and supervision I'd like to see how I'd turn out if set upon my own again. Don't think hard of me, boss, it is just my sentiments that sort of got the better of my judgment as I said once before."

I am sorry that I can not tell you more about old Jack because it is a state secret, but I can say this, he never abused his parole, and he and his old jailer became the best of friends when later they began to understand each other's sentiments. Nothing more need be said. The story of lazy-bones Jack seems to explain the mystery why "efficient, enlightened, and prosperous administration" does not satisfy all types of people. The strange sentiments of some impractical people have to be considered before efficiency in its full sense can be achieved and all made happy.

(This article has been contributed by a foreign friend of ours. We appreciate his kindly sentiment and trust that the hints and suggestions he gives will be received with approval by all those for whom the article is intended. At the same time we must say that in our opinion Jack was wrong in trying to run away from the jail, not knowing or pretending not to know that the jailer, a kind-hearted man, was preparing to give him what he wanted.—Ed., S. P.)

POSTAL SERVICE BETWEEN CHOSEN AND SIBERIA.

Commencing on the 1st inst., postal service, including parcel post service, between Chosen and Siberia was started. The money order service will, however, be limited to that intended for Chosen in Japan from Siberia. The starting of the services means that the military post service in Siberia has been opened for the benefit of the public at large.

PROJECTED THEATRE IN SEOUL.

It is reported that the plan formed by some capitalists in Seoul to establish a big theatre in the city has made good progress, and it is certain that sufficient funds will be obtained. A meeting of promoters will shortly be held.

The Korean Situation.

(10)

Koreans Wear Mourning

Moukden, April 14th.—A report from a foreigner states "Many Koreans are here, and more coming every day. Nearly all who come from Korea are now wearing mourning (Not for the Ex-Emperor but for Korea). The Chinese police have been stopping some of our church meetings (doubtless instigated by others). The Chinese were previously very friendly to Koreans, but in some ways now, are making it hard for them. A report is in circulation that they will deprive the Koreans of houses, even ones they had previously rented. This may not be so, but it makes them uneasy."

Soldiers to Remain in Korea.

A dispatch from Seoul of the 11th of April, says

"Even after the subjugation of the present disturbances the Japanese troops will remain in Korea for some time. Since the outbreak no soldiers have been sent here, and the news is that they will be sent by stages." (How different from Egypt! Seoul, April 10th to the Asahi "secret publications Korean Manifestoes, and other printed matter, are still circulated by the Koreans in spite of the strict vigilance of the police."

In one mission school, the whole teaching force, as well as many of the students have been arrested. Mission work is at a standstill.

Japanese Soldiers Burning Korean Churches and Schools.

The following are extracts from a letter just received from a foreigner living in Korea, and speak of some events in detail, that have been mentioned in recent telegrams from Korea. The letter was sent April 1919. "We now have reliable information from the country of the terrible way the Japanese soldiers have been treating the people who have made demonstrations for independence. The Japanese reports always say that the Koreans were resorting to violence or about to do so. In every case the statements are false, at least concerning the beginning of the demonstrations. In a few cases

the people could be seen to be... troops and have... telegrams are... their violence. For example... report was given that... down the hill from a certain... shouting Hurrah Maisei, the soldiers fired of them," "and throwing stones", was inserted. No Japanese reports can be believed unless verified by some one reliable. Christian homes, and Churches are particularly picked out by the soldiers for violent treatment. The church at Pangsang in Wiju was burned to the ground for no other reason, than that some of the Christians from that church had made a demonstration three miles away, (another foreigner reports 15 churches wrecked in his district). The house of the chief officer of this church was also burned. A few Koreans were also shot incidentally with the burning. The sexton's house was also burned. A... next station... fire, but because... fire out, after the soldiers left.

Statement Concerning Burning of Osan Academy

"On the 7th of March soldiers came to the Osan Academy (an Academy conducted entirely by Koreans) broke in doors and smashed windows.

On the 10th, gendarmes, and some county officials, including the Japanese secretary to the Magistrate came to the Academy and demanded Yen 40.00 as a parting present to the Japanese teacher of the Japanese language. The school replied that they had paid the teacher in full and they had nothing to make further payments with. They therefore carted off the organ and chemical instruments to sell that the money might be paid.

On the 18th, gendarmes came and carted off the stoves, desks, chairs and bookcase.

On the 25th, the gendarmes came and carted off the glass windows which had not been previously broken. They also took a lot of tin off the roof of the building and carted them off.

On the 28th, gendarmes again came, pulled the bell tower and broke the bell. This did for both the Academy and the church which is only a few rods distant.

... and the Academy... high things were burned. No incendiary but need any one ask the police?

Thoughtlessness of Japanese Soldiers on Duty.

A report from Korea, of April 14th, states "The police and soldiers are entering every house, and examining every thing in the whole house."

From another city almost the same report comes.

Awful Outrages.

The Japanese soldiers are entering the Korean home, house by house, not only examining things but committing awful outrages, even the women are not safe."

The "Japan Chronical" of April 11th

Makes the Following Statement.

"In the course of interpellations put forward by a certain member in the last session of the Diet, he remarked on the strength of a statement made by a public prosecutor of high rank in Korea, that it was usual for a gendarme who visits a Korean house for the purpose of searching for a criminal to violate any female inmate he finds in any house. It is only one of the many instances of the kind which authorities will take notice of in order to bring a suit against the offender as they must necessarily depend upon the gendarme for acceptable evidence of crime."

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Hardships of Korean Immigrants Entering Manchuria.

— 1000 —
(Special Correspondence)

The untold affliction of the Korean immigrants coming in Manchuria will doubtless be never fully realized even by those actually witnessing their distress. In still coldness of a forty-below-zero climate in the dead of winter, the silent stream of white figures creeps over the icy mountain passes in groups of tens, twos, and fifties seeking a new world of subsistence, willing to take their chances of life and death in a hand to hand struggle with the stubborn soil of Manchuria's wooded and stony hillside. Here by indefatigable efforts they seek to extract a living

by applying the grub-axe hand-hoe to the barren mountainsides above the Chinese fields, planting and reaping by hand between the roots the sparse yield that is often insufficient to preserve life. Many have died from insufficient food; this year not only women and children but young men have been frozen to death. Sickness also claims its toll under these new conditions of exposure. Koreans have been seen standing bare-footed on the broken ice of riverside fording place, rolling up their baggy trousers before wading through the broad stream two feet deep of ice cold water; then standing in the opposite side while they readjust their shoes and clothing. Women with insufficient clothing and parts of their body exposed carry little children on their backs, thus creating a mutual warmth in a slight degree; but it is in this way that the little ones' feet sticking out from the binding blanket get frozen and afterwards fester till the tiny toes stick together. Old men and women with bent backs and wrinkled faces, the uncomplaining miles into their old homes almost refuse to carry them further. Thus it is by households they come— and young, weak and strong, big and little, and it is the testimony of more than one witness that babies have been born in wayside inns thus commencing their conscious struggle on their pilgrimage into a cold and cruel world.

In this way over 75,000 have entered during the past year until the number of Koreans now living in both the North and Western portions of Manchuria totals nearly half a million. What reason is there for this extensive exodus from Korea? There must be some reason to account for their leaving home and friends and starting out on such a wild pilgrimage. Can it be that conditions are not so easy, employment not so remunerative and taxation more severe than has been represented by the public press? In the largest number of cases this is doubtless one of the chief reasons. It is so difficult to make a living, and every way he is having so hard a time, that he willingly faces every hardship rather than stay where he is.

The Korean Situation

Koreans Wear Mourning

Moukden April 14th—A report from foreign states. Many Koreans are here, and more coming every day, who come from Korea wearing mourning. Not the Emperor but for Korea. The police have been stopping church meetings (double and others). The Chinese were very friendly to Koreans. They now, are making it hard to deprive the Koreans of their money they had previously received. It may not be so, but it makes them angry.

Soldiers to Remain in Korea

A dispatch from Seoul, April, says

Even a letter from the present disturbance, the Japanese will remain in Korea for some time. The outbreak here, though 13 were killed, is different from the outbreak at the Azabu. Secret Japanese Manifestoes, and their contents are still circulated by the Koreans in spite of the strict prohibition.

In one mission, the war flag, as well as many of the have been arrested. Mission work stands still.

Japanese Soldiers Burning Korean Churches and Schools

The following are extracts from a report just received from a foreigner in Korea, and speak of the events that have been mentioned in telegrams from Korea. The letter sent April 19th. We now have information from the country of the terrible way the Japanese are treating the people who have a mission station in India; indeed, the report a way that the Catholics were resorting to violence to force the missionaries to leave. In every case, the missionaries are being treated as the demon traitors. In a few

by applying the grub-axe hand-hoe to the barren mountainsides above the Chinese fields, planting and reaping by hand between the roots the sparse yield that is often insufficient to preserve life. Many have died from insufficient food; this year not only women and children but young men have been frozen to death. Sickness also claims its toll under these new conditions of exposure. Koreans have been seen standing bare-footed on the broken ice of riverside fording place, rolling up their baggy trousers before wading through the broad stream two feet deep of ice cold water; then standing on the opposite side while they readjust their shoes and clothing. Women with insufficient clothing and parts of their body exposed carry little children on their backs, thus creating a mutual warmth in a slight degree; but it is in this way that the little ones' feet sticking out from the binding blanket get frozen and afterwards fester till the tiny toes stuck together. Old men and women with bent backs and wrinkled faces walk the uncomplaining miles until their old limbs almost refuse to carry them further. Thus it is by households they come—old and young, weak and strong, big and little; and it is the testimony of more than one witness that babies have been born in wayside inns thus commencing their conscious struggle on their pilgrimage into a cold and cruel world.

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DEVELOPMENT OF AGITATION AFFAIR

FURTHER DOMICILIARY SEARCH IN SEOUL

As a result of the progress of the examination instituted by the Seoul Local Court with regard to the present agitation, there has been found a clue of late deemed important enough to demand fresh activity on the part of the authorities. Accordingly, several Public Prosecutors and Judges of the Seoul Local Court, with the assistance of corps of police and gentlemen, started a domiciliary search on Monday afternoon at the Ewa Hakkaeng, the Patchat Higher Common School for Koreans, and the Chosen Christian College with the result that certain documents were discovered.

April, 1919

THE SEOUL PRESS

NEW LAW AGAINST AGITATORS

The Government-General was in promulgation yesterday an Ordinance directed against agitators, but the extra issue of the *Official Gazette* containing it had not been received by us at the time of going to press. The new Ordinance, we understand, consists of three articles and is to be put into force at once. It provides in effect that anybody interfering or attempting to interfere in the preservation of peace and order with a view to bringing about political change will be punished by penal servitude or imprisonment for a period not exceeding ten years. If law-breakers, however, surrender themselves to justice before the discovery of their participation, they may expect commutation of the penalty or even total immunity. The Ordinance will apply to offenders by subjects of the Empire committed outside its domain.

SUPPRESSION OF AGITATION.

GOVERNMENT POLICY DECIDED

As Government policy for the suppression of the agitation, the *Kaizo Nippo* gives the following statement attributed to Mr. I. Yamagata, Administrative Superintendent, who has just returned from Tokyo:—

"My recent visit to Tokyo was conferences the home Government concerning the suppression of the agitation. I arrived in Tokyo on March 30, called on Mr. Hara, Premier, at his official residence the following day, and after making him a report

on the affair, conferred with him about the method of suppression. On April 1, I proceeded to the Imperial Palace and being received in audience by His Majesty, made him a similar report. Afterward, I was present by request at the Cabinet conference held that day, and discussed the measures to be taken by the Government-General for the suppression of the trouble. Another conference was held on the 5th, when decision was reached in favour of taking drastic measures by despatching more troops to the peninsula.

In the first stage of the trouble the Government-General was in favour of mild measures, and it was hoped to quell the agitation by peaceful methods. It is to be regretted, however, that the agitation has gradually spread to all parts of the peninsula, while the nature of the disturbance has become more insistent and it was to cope with this situation that the Government was obliged to resort to force. In spite of this, the trouble has not only continued, but has become an uncontrollable and widespread one. The police and military forces hitherto in use have been found insufficient, necessitating the despatch of more troops and gentlemen from the mother country. The Government-General has already issued three successive instructions by way of warning to the agitators, and to dispel the wild hopes entertained by them. Should they continue the present trouble it would be necessary to show them the full power of the military force. It is earnestly hoped that the trouble will be settled peacefully, before the troops are obliged to use their bayonets.

CONTROL OF TRAVEL BY KOREANS

In yesterday's issue of the Government-General *Official Gazette* we notice a Police Ordinance for control of journeys by Koreans. It contains two articles and requires for the time being any Korean going beyond the borders of Chosen or coming from abroad to obtain a travelling certificate by reporting to the former case to the police and in the latter to the proper Japanese Government Office the object of his journey and his destination. This certificate is to be presented, in the case of a foreign journey, to the police at the last town touched in Chosen, and in the case of a homeward journey to the police at the first point of entry. Any

Korean who is not possessed of either the above certificate or a proper passport must report the object of his journey and his destination to the police at the last point of departure from Chosen or the first point of entry as the case may be. Offenders against the regulations will be liable to detention or a police fine. The Ordinance came into effect yesterday.

PARCEL POST RATE RAISED

Yesterday the parcel post rate in Chosen as well as to the mother country was raised by about 50 per cent. The rate for parcels intended for places in the city, which has hitherto been eight *sen*, will hereafter be twelve *sen*.

OVER

DEVELOPMENT OF AGITATION AFFAIR

FURTHER DOMICILIARY SEARCH IN SEOUL

As a result of the progress of the examination instituted by the Seoul Local Court with regard to the present agitation, there has been found a clue of late deemed important enough to demand fresh activity on the part of the authorities. Accordingly, several Public Prosecutors and Judges of the Seoul Local Court, with the assistance of corps of police and gendarmes, started a domiciliary search on Monday afternoon at the Hwa Haktaeng, the Pacht Higher Common School for Koreans, and the Chosen Christian College with the result that certain documents were discovered.

April, 1919

THE SEOUL PRESS

NEW LAW AGAINST AGITATORS

The Government-General was to promulgate yesterday an Ordinance directed against agitators, but the extra issue of the *Official Gazette* containing it had not been received by us at the time of going to press. The new Ordinance, we understand, consists of three articles and is to be put into force at once. It provides in effect that anybody interfering or attempting to interfere in the preservation of peace and order with a view to bringing about political change will be punished by penal servitude or imprisonment for a period not exceeding ten years. If law-breakers, however, surrender themselves to justice before the discovery of their participation, they may expect commutation of the penalty or even total immunity. The Ordinance will apply to offences by subjects of the Empire committed outside its domain.

SUPPRESSION OF AGITATION

GOVERNMENT POLICY DECIDED

As Government policy for the suppression of the agitation, the *Keijo Nippo* gives the following statement attributed to Mr. I. Yamagata, Administrative Superintendent, who has just returned from Tokyo:—

"My recent visit to Tokyo was conference of the home Government concerning the suppression of the agitation. I arrived in Tokyo on March 30, called on Mr. Hara, Premier, at his official residence the following day, and after making him a report

on the affair, conferred with him about the method of suppression. On April 1, I proceeded to the Imperial Palace and being received in audience by His Majesty, made him a similar report. Afterward, I was present by request at the Cabinet conference held that day, and discussed the measures to be taken by the Government-General for the suppression of the trouble. Another conference was held on the 5th, when decision was reached in favour of taking drastic measures by despatching more troops to the peninsula.

In the first stage of the trouble that the Government-General was in favour of mild measures, and it was hoped to quell the agitation by peaceful methods. It is to be regretted, however, that the agitation has gradually spread to all parts of the peninsula, with the nature of the disturbance has become malignant and it was to cope with this situation that the Government was obliged to resort to force. In spite of this, the trouble has not only continued, but has become so uncontrollable and widespread that the police and military forces hitherto in use has been found insufficient, necessitating the despatch of more troops and gendarmes from the mother country. The Government-General has already issued three successive instructions by way of warning to the agitators, and to dispel the wild hopes entertained by them. Should they continue the present trouble it would be necessary to show them the full power of the military force. It is earnestly hoped that the trouble will be settled peacefully, before the troops are obliged to use their bayonets.

CONTROL OF TRAVEL BY KOREANS

In yesterday's issue of the Government-General *Official Gazette* we notice a Police Ordinance for control of journeys by Koreans. It contains two articles and requires for the time being any Korean going beyond the borders of Chosen or coming from abroad to obtain a travelling certificate by reporting to the home club to the police and in the latter to the proper Japanese Government Office the object of his journey and his destination. This certificate is to be presented, in the case of a foreign journey, to the police at the last town touched in Chosen, and in the case of a homeward journey to the police at the first point of entry. Any

Korean who is not possessed of either the above certificate or a proper passport must report the object of his journey and his destination to the police at the last point of departure from Chosen or the first point of entry as the case may be. Offenders against the regulations will be liable to detention or a police fine. The Ordinance came into effect yesterday.

PARCEL POST RATE RAISED

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EVER

AMERICA TO INVESTIGATE JAPS' RAID ON HOSPITAL.

Tokio Reinforces Garrison in Korea; Riots Assume Dangerous Proportions Throughout Peninsula.

(BY A P. DAY WIRE.)

WASHINGTON, April 11.—A Tokio dispatch to the State Department reported that gendarmes took from the Severance Hospital at Seoul, an institution maintained by Americans, three Korean patients suffering from gunshot wounds inflicted by the police.

A surgeon connected with the hospital protested violently against the action of the police. The superintendent of police, when asked for an explanation, charged that the prisoners were criminals and that the action of the gendarmes in taking the men away from the hospital was in accordance with the law.

This incident took place last Thursday, the dispatch from Tokio having been delayed because of Pacific cable conditions. The State Department has ordered an investigation of the incident.

JAPS REINFORCE GARRISON

BY CABLE AND ASSOCIATED PRESS

TOKIO, Tuesday, April 9.—The Japanese War office announced today it is reinforcing its garrison in Korea by six regiments of infantry and 400 gendarmes, because the riots there have assumed a dangerous character and extended to a part of Korea.

The riots, the War Office announcement says, have spread greatly in the last few days and the rioters coerce and threaten persons engaged in legitimate occupations. The announcement continues:

If positive action by the imperial army is withheld too long, there is danger that Koreans connected with the Russian Bolsheviks will take advantage of the disturbance and expose the people to further unrest."

KOREAN AGITATION CONTINUES

BY CABLE AND ASSOCIATED PRESS

SEOUL (Korea) Wednesday, April 9.—Korean independence agitation continues in the provinces. The Japanese are repressing it adversely with the result that there has been many additional casualties. Seoul is quiet.

The representations made to the Japanese authorities by L. A. Berholz, the American Consul-General here, against Japanese in civilian dress carrying clubs has had a good effect. Civilians armed with clubs no longer are seen on the streets. Foreigners have been assured by the police that all such persons have been ordered off the streets. The shops at Yen Sun, a treaty port northeast of Seoul, remain closed.

ADMIT MISSIONARY'S ARREST

BY CABLE AND ASSOCIATED PRESS

TOKIO, Tuesday, April 9.—Officials of the Japanese War Department confirmed reports of the arrest at Pyeng Yang, Korea, of the Rev. Eino Mistry of Minneapolis, an American Presbyterian missionary.

PYENGLANG (North Korea)

Wednesday, April 9.—The Rev. Eino Mistry of Minneapolis, an American Presbyterian missionary,

who was arrested by the Japanese, is being held in a prison. It is reported that he has been permitted to see his wife.

The report that Dr. Answel W. Gill of Minneapolis was arrested by the Japanese is unconfirmed, although his name was mentioned by the dispatch.

The Eupho

...make orders effective at once.
The express company applied more than six months ago for more pay and a new rate schedule was made. Later they presented their case to the War Labor Board but we believe that their assurances were given to the director general that the Railroad Administration board of new wages and working conditions would take up their case. At that time the American Railway Express Company was taken over for operation by the Railroad Administration.

NURSE MEN BACK TO HEALTH, HAPPINESS.

PUBLIC HEALTH SERVICE PREPARING HOSPITALS FOR DISCHARGED MEN

EXCLUSIVE DISPATCH
WASHINGTON, April 14.—The public health service has opened forty-five hospitals with 6300 beds for the care of discharged soldiers requiring medical treatment for disabilities incurred in service and the men being accepted and equipped. Altogether there will be 12,500 beds. The Spaulding Hospital at Woodford is one of the largest to be opened in the future. It will have 1200 beds while the hospitals a

A twenty... head... all the way... Of course he... when the wind is with him most of the way... he is confident that the machine is equal to the task.
The machine was designed by H. H. Hanks, who had many years designing experience with the cooperation of H. J. Martin, partner in the firm. The re-appearing in the trans-Atlantic attempt of Martin's idea as a competitor for the Daily Mail service with the firm early in 1914 entered trans-Atlantic competition, having completed a machine which was to have started from St. John's, the scene of the present start. This machine was to have been flown by Gustave H. H.

THE SIGHT

EVENING for E



Correct in style

O & CO.

tion to at Capitol

YOUR dress suit or evidence this function. May we prepare you

Harris THS
437-443
Outfitters of



Bushido for Korea.

"The Cult of the Sword,"

(Contributed)

We have been informed that the six thousand Japanese soldiers to be sent into Korea are to "practice the principles of Bushido." This will show the world still further what Japanese militarism is. To "Bushu" is a "military man," or in the old days a "swordsmen," he was the "Samurai," the follower of his lord. He was the man who used the sword. Yoshimichi Iim tells us in his book "Bushido," "It never was the Bushido's spirit to yield, his voice would be clear in the point of my lance. Take it back on the point of your lance if you fight!" The Japanese story books are full of tales of the "Bushu," warrior, or samurai. First he was loyal to his master, then he regarded taking life as a very light thing. The poor farmer class were of little more count to him than animals. Often Japanese stories tell us of a poor farmer with his new sword to test the blade. If made angry he would bear no insult. A translation of the last chapter of the novel "Boran Dno," in Chamberlain's Hand book p. 379, we read, "A Samurai (or Bushu) who does not know how to use a sword is a coward" p. 379. And then the story tells of a Bushu who attacked a drunken man who had insulted him. "Oh! he has drawn his sword." The tips of his sword at his nose, tried to escape, and found some some twenty paces with a staggering gait. "Come back! Come back!" then with a single exclamation "Ha!" the Bushu slashed deep into his shoulder, cutting him down, so that he fell on one knee with a cry, then springing back on him again he cut at his chest in such a way he fell sheer obliquely into three pieces. The young Samurai (or Bushu) then statelyly gave him the courtesy of grace, and returned to the sword shop, shaking the blood from off his blade. As he had from the beginning intended to cut the swashbuckler down, he was not hurt in the slightest."

This is but one of the common incidents of like character, often found in Japanese books, that show the old spirit of the samurai or Bushu, much of that same spirit prevails to-day, among the Japanese military party, who still hold to Bushido. They claim great loyalty to their party and leaders, but hold the life of the common people and innocents in very light esteem. A Japanese writer has said "Bushido is nothing but a peculiar characteristic energy of the Japanese, affected by whatever was the spirit of the times." So the Bushido, of to-day has been deeply affected by Germany. Not long before taking Korea, Japanese military men were sent to Germany for their training, and now much of that cruel military spirit has been incorporated into their practice of the principles of Bushido. There is a difference, it is true, one is oriental militarism, the other is occidental. But the same cruel disregard of the life of the poor help less farmer is shown.

Daily reports, of the ruthless slaughter of the oppressed people of Korea, by these angry Japanese soldiers, or "Bushu," come out to the world, from many reliable witnesses, and the Koreans may well fear this new lesson to be taught them by the coming troop from Japan.

Korean Enthusiasm

A letter of April 9th, reached here from a friend in a large mission station in Korea. It said: "Conditions are so awful that it would not be safe for me to try to tell them in detail. At a large market near here they have been shouting down the Koreans in a merciless way, without other provocation than peaceful shouting. But the very brutality of the Japanese soldiers, seems to kindle a new and contagious enthusiasm. After men have been killed on the spot, other crowds seem ready to take up the cry. In a jail here, even the old time prisoners, who had been in the jail long before this trouble started, caught the fever of enthusiasm. In the jail, these prisoners took parts of their clothes, and cutting their fingers, drew Korean flags, and then waved them, and shouted for the Korea before their jails."

Trial of Korean Students.

Peking, April 16.
A despatch published by the *Strait Press* on April 12 from Pyeng Yang states that of 56 Korean students and others who were tried in the local court for participating in the demonstrations were sentenced to imprisonment for terms ranging from six months to two years, with hard labour, 25 were sentenced to be beaten with 60 blows and two were acquitted. "All have appeared except those punished with the blows," adds the despatch.

Missionary Houses Searched.

On April 8 the houses of the Rev. H. C. Blair and the Rev. H. M. Brien at Taikoo were searched by Japanese police and soldiers.

General Hasegawa's Warning to Korea

Unlooked for
Punishment Promised to Offenders
Peking, April 16

A message from Seoul, dated, April 12, states that the *Seoul Press*, a Japanese semi-official organ, publishes General Hasegawa's warning to the Korean people, issued on April 10. General Hasegawa says, in part "I regret the agitation that broke out last month and that the lives of law-abiding people are threatened, I have already issued two instructions to enlighten the people. Nevertheless the agitation has not come to an end and has recently gained strength." "To maintain peace by military force is of course contrary to my desire, but it is now absolutely necessary." "Drastic measures will hereafter be taken against such people as assemble in large bodies and act in a disorderly manner. It is hoped that the people will refrain and not join the rioters. If they do so unlooked for punishment will surely be theirs. They should advise one another to avoid action tending to bring them within the grip of the Law."



THE

VOLAN R. BEST, EDITOR
150 FIFTH

NUMBER 1



BULLETINS.

"Life Which It"

EASTERN yearly renews one characteristic notes of the religion's emphasis on life not as mere existence but as veritable effort, franchise, for the soul of man. No other religion nor any other as ever developed this peculiar life. The religions of the orient are an evil whose cure is to the closest possible abatement of its dominating thought of Buddhism, which is wholly devoted to deliverance from the bondage of existence. The faith of Islam likewise holds evil but proposes for its meaningless consolation to be realized in the manner of the most sensual of the flesh.

Higher than this the philosopher and Roric rose in their thought about the nature of the spirit in man but no high sense of the worth of life. To them was something which a man must live as best he might. Compensation for the labor they sought in the virtue of man was to be taken by life's ills or to be submerged in its storms. The soul in and of itself be a prize above beyond their imagination. At there was little reason visible of the product of such a thought in Hinduism. The Mosaic adjuration that "ye may live," had much me-

not directly addressed. The textual form of all these writings has been completed. The work at present going on is to include the parts to be published in a continuous whole. This is being done by international experts. Their work is a large one, as the council of four and the commission have adopted the language of the various parts now being fitted together.

SEVENTY THOUSAND WORDS
It is estimated that the treaty as a whole will exceed 70,000 words, or the contents of a large, closely-printed volume. The text is being prepared in French and English, and as a means of expediting action, a German text may be prepared, though it is foreseen that the German plenipotentiaries may ask for a considerable time to peruse a document of such magnitude.

The council of five, consisting of the Foreign Ministers of France, Great Britain and Italy and President Wilson and Baron Makino, met today with the drafting committee and discussed the form of the treaty. The Ministers also considered the revision of the Moroccan treaties necessary to eliminate the German interests.

A new commission was appointed today to consider the Kiel Canal. It consists of the present commissions on waterways and additional naval experts of the Entente.

All the old commissions have completed their reports, except that on Poland, which is undoubtedly delayed because of the uncertainty of the eastern boundary of Germany.

HUNS ASK INDEMNITY.
Germany intends to claim an indemnity from the Allies, according to the Frankfurt Gazette. It says the German negotiators at Versailles will ask payment for damages sustained from aerial attacks, from the occupation of German territory by the Allies and for the delay in restoring peace existing a pro-

permanently dream of blessedness—it post-ent's share in the glories of God to some with the Chinese peace delegation and ending a day of E. Lock with but a walk a member of the delegation seen by Irish societies in America to plead the cause of the Irish.

The programme for the day had been planned carefully. The President receiving the mission every fifteen minutes. Among those received was a French nobleman who wanted to see the President about the offer to make of a French peace mission. The Minister, Swift, said of the mission from the idea two American ministers had led the patriarch of the mission to the President. The mission was for the purpose of discussing the peace and many others of the mission.

ITALY ASKS DECISION
The Italian delegation to the Peace Conference is making a strong effort to obtain a decision to debate between Italy and Germany regarding the possession of Fiume and the Dalmatian coast before the end of the week. As the Italian Chamber of Deputies meets April 24 and an Premier Orlando is expected to make a report to that body, it is said that he does not desire to return to Rome without the question, in which Italy is vitally interested, settled.

The Italian form of the peace treaty is circulating rapidly in order to have it read for presentation to the German plenipotentiaries when they arrive at Vienna. The document is framed up with an introduction in the form of a protocol, set forth the complete list of belligerent powers making part in the war and in making peace, with the designation of plenipotentiaries of each country and with their power to sign.

DECLARES WAR ENDED
Then comes a declaration of impervious brevity, not exceeding thirty words, stating that on the conclusion of ratifications the war shall come to an end.

Following upon the declaration of peace, the present intention of the council of the League of Nations occupy the place of honor in the treaty and to be the first subject treated in detail. It will thus take the priority in the programme of the Peace Conference.

Then in succession, will follow the military, naval and aerial terms, reparations, responsibilities, the Rhine frontier, the Saar region, Alsace-Lorraine, Poland, the status of Latvia as an International port, Germany, a Schleswig-Holstein frontier, and a large number of special subjects, including the labor convention adopted at the last plenary session of the conference. International ports and waterways and extended economic and financial provisions with reparation.

en 20, ore. April 1, '19.

to the representative in your...

entlemen:

our communication with it... conference... business... attention... earlier...

...condition... conference... representatives... to refrain... political... color...

...to be... full... course... will... according to... of our... of our... of our...

...of our... of our... of our... of our... of our... of our...

Very sincerely,

1
... ..

K&M Division
Torrance, CA 90503
POLY-VU
PVR119



April 10, 1911

THE SPOUL PRESS.

AFTER THE STORM

We are glad that the trouble in this peninsula is rapidly passing away, and signs are appearing that peace and order will soon be restored. At the same time we regret exceedingly that circumstances have compelled the authorities chiefly to resort to force to bring about this good state of things. At the beginning the authorities were most anxious to deal with the trouble in as moderate a manner as possible. Unfortunately this attitude of theirs seems to have been taken by agitators as proof of their weakness. The latter became more and more audacious in their defiant activities, until the authorities were compelled to decide on adopting stern measures against them. Thanks to this, the agitation has now all but been suppressed. But we learn with deep regret that at a few places the measures taken against the local rioters were carried out to the extreme, resulting in the killing of a few people and the destruction of property. We are sure that the higher authorities had no mind to encourage any excess, and are as grieved as we are over these unpleasant occurrences. They will undoubtedly institute a thorough investigation, and, when it is found that the report of cruelty is substantially true, duly punish those who went too far in executing their orders. In all countries it is no uncommon thing for lower officials of dull intelligence, in their zeal to make themselves conspicuous, to misunderstand the native of their superiors and act beyond the limit of their duty. In such cases it reflects no discredit on the part of the higher authorities to punish such blundering subordinates. Rather it is a disgrace to them if they allow them to escape the consequence of their mistakes. We hope that the higher authorities will properly deal with all those who went beyond their orders and committed blunders and excesses in suppressing the disturbances.

As we have said, though the restoration of peace and order is a matter of rejoicing, we greatly regret that force has been the chief instrument used in restoring it. Force is an ill-fitting associate of peace and order. Though there is no doubt that, in order quickly to restore order in the peninsula it had to be called in to service, it should be dispensed with as soon as normal conditions return. It will be a very difficult task to

AGITATION IN CHOSEN.

On Thursday a large crowd suddenly attacked the police station at Changju, North Chongchong Province. The police reinforced by the military fired on the rioters with the result that one was killed and two others were wounded.

The same day five young men belonging to the Youngpoo Club were found organizing an anti-Japanese movement at Changan Myon, Yangju, North Kyungang do. Naturally responded to their call and their attempt ended in all of them being arrested.

INCIDENT AT CHINJU.

A telegram from Chinju capital of South Kyungang Province, says that the public hearing at Kienan arrested in connection with the agitation took place at the Chinju Branch of Farm Local Office on Friday last. About one thousand Koreans assembled outside the Court and made a demonstration. The police at first endeavored to disperse the crowd by peaceful means, but without avail. They then fired on the crowd with the result that three persons were either killed or injured.

heal the wound caused by the agitation in the minds of the Korean people. Nothing but love can do it. We trust that the Government-General, which had been planning to introduce some great reform in its policy, will follow a very liberal line in its future administration of the peninsula. It is hoped, as many critics have done, to accuse the Government-General of a lack of sympathy with the Koreans, for no government has been more sincere and more eager to uplift, and promote the welfare of the people under its rule. Unfortunately the love of the authorities towards the Korean people has failed to be properly expressed, for the reason that the method employed has not been quite tactful. We trust that the past blunders will be corrected, and such wise and tactful administrative policies as will be fully appreciated and gratefully received by the people. But the Government alone cannot heal the wound. Unless it is aided by the Japanese people living in this peninsula in a whole-hearted manner, all its efforts to win the love of the Korean people will fail. The Japanese in Chosen must change their attitude towards the Koreans in the better, treat them as their brethren and sisters, and, winning their hearts, make them loyal citizens of the Empire of Japan.

SITUATION AND LOCAL JOURNALISTS

A meeting of journalists in Chosen, presided by the *Saion Nippo* and a few other papers, was held at the Chosen Hotel yesterday. It will close at to-day. The object of the meeting is to exchange views concerning the present situation.

SENTENCE ON PYONGYANG MISSIONARY.

Yesterday morning judgment was pronounced at Pyongyang Local Court on the case of the Rev. E. M. Mowry for harboring Korean agitators in his home. The sentence passed was imprisonment at with hard labor for six months. Mr. Mowry at once appealed against the judgment.

(cont.)

EVERY'S
P.V.190

Faint, illegible handwritten text, possibly bleed-through from the reverse side of the page.



AVERT®
PV1196

PRINCIPAL,
VELMA L. SNOOK,
TREASURER
E. IRENE HAYNES

PYENG YANG UNION ACADEMY
FOR GIRLS
PYENG YANG, CHOSEN
朝鮮平壤崇義女學校

SELF HELP DEPT
SUPT. & TREASURER,
OLIVETTE R. SWALLEN

Pyeng Yang, Chosen April 21 1949

Report on Condition of City Schools

Seung Myun Girls' School:

One teacher was arrested on the 18th. of March and released the next day.
The Assistant Principal and one teacher are away some where
Six teachers are available so it is probable that the Primary Grades will
be able to begin work again on the 1st. of May. The Grammar or Ho-tung
may not be able to do anything this spring.
No pupils of this school were arrested.

Seung Myuk Boys' School:

Four teachers are in prison, one was arrested, beaten and released, two are
away.

Five pupils were arrested, beaten and released.

Five teachers including the Vice Principal are available and it is probable
that the Primary Grades of this school will be able to begin work the 1st.
of May.

POLY-VU
PVM119
K&M Division
Torrance, CA 90503

April 20, 1919.

MISSIONARIES IN KOREA.

Editorially commenting on the work of American missionaries in Korea, the *Ozta* writes as follows: "We want naturally of the translation by the *Japin* Advertiser:—

We have received no small amount of special information regarding the real cause of the disturbances in Korea, which we are not at liberty to publish and discuss. Our hope of the moment is that the situation will be immediately calmed and Koreans returned to peaceful life, but the fragmentary reports filtering through Korea are unfortunately such as to betray our hope. We greatly regret to note the criticisms, stirred up by the examination of some American missionaries, that the disturbances in Korea may involve persons whose bounden duty it is to promote the cause of universal peace and brotherhood. We only hope that an equitable trial will speedily prove that none of the American missionaries in Korea have any connection with the disturbances.

Some of our American missionaries are devoting their efforts in Korea for the education of Koreans, that it is impossible to dissociate Korea from American missionaries. Dr. Ladd late of Yale, is one of those who have made a most equitable and at the same time daring criticism of the efforts of American missionaries in Korea and of the results attained. He said that missionaries being human after all are apt, like persons in other walks of life, to fall into pitfalls peculiar to their calling, one of their failings being a desire to increase the number of adherents to their religion, without due attention being paid to the question of improving the mental condition of such converts. The Doctor said that to have a correct understanding of this failing of missionaries was necessary for an understanding of the relations between the past and present Christian propaganda, the Government of Korea, and the people. American missionaries in Korea have succeeded in increasing the number of Christian converts, but the more important duty of improving the quality of such converts remains to be discharged. They ought to make Korean converts real Christians both in name and in fact. No real Christians would bring themselves to

disturb peace and destroy order. That there should be created disturbances shows that the real doctrine of Christianity is not understood by the Korean Christians, and in a sense constitutes an insult for the missionaries charged with the sacred duty of propagating the gospel of peace. There are proper ways of ventilating the desires of the Koreans for a reform of the administration of any other institutions. To disturb peace and destroy order is entirely against the principles of Christianity. Indeed, the American missionaries in Korea are saddled with no light duty. We believe that they will spare no efforts to dissuade the reckless Korean converts from making disturbances. Dr. Ladd said: "If the rulers of Korea and the missionaries disagree with regard to administrative policy, with the result that there is no co-operation between the two, it will be a very regrettable affair. If either party deliberately refuses to co-operate with the other, actuated by either misunderstandings or ill-will, it will rather be a crime." We cannot but hope that no such time will come forever.

A certain foreigner once said that Koreans would quickly be converted to Christianity if by adding they could get money without labour. We do not now propose to discuss the propriety of this statement, but the remarks of Dr. Ladd are worthy of special notice. The Doctor says that not only do Korean Christians lay only too readily their slightest complaints regarding the administration before the missionaries, but by nature they interpret or exaggerate facts. The missionaries in addition believe those misrepresentations, and as a result fail to take proper steps.

We believe that American missionaries in Korea are not incredulous toward unfounded or exaggerated affairs presented before them by Koreans, but there is possibility of such contingencies so long as there is no honest and perfect co-operation between the so-called rulers and missionaries, and we hope that the missionaries will lend their support toward reaping the fruits of such co-operation, which, we believe is a fit mission for the religionists the propagators of the gospel of peace. With regard to the necessity of reforming the administrative system of Korea we have our own opinion, and shall take the occasion to discuss the question later.

Apr. 21, 1944

OFFICE OF THE ATTORNEY GENERAL, PHOENIX, ARIZONA

COUNTY. CITY.

Number of persons in territory-----
 Number of churches-----
 Number of meetings at all-----
 No. of churches circumstances unknown, but as
 for the new meeting once every Sabbath-
 church buildings destroyed, or are in
 danger of being destroyed, or destroyed-----
 No buildings were burned in this territory.

Total number in territory-----
 or in jail-----
 Arrested, later released-----
 Arrested, later released-----

Total number in territory-----
 or in jail-----
 Arrested, later released-----
 Arrested, later released-----

As far as the all congregations are working,
 in the fields, it very carefully how they
 travel out, not selling many books. We have heard
 of the exceptions of where men have made
 progress lately and made to visiting.

Cases of churches that are left without any
 officers to lead. All either arrested or in
 hiding-----

cases of churches that are left without any
 officers to lead. All either arrested or in
 hiding-----

The case of the Indian territory of where the heathens
 are driving the Christians out of town, compelling them to leave their
 their houses never to return, because the heathen say that if the Christians
 remain they will come here and destroy the whole village.
 Figures above are correct as far as we know. The information about the
 of our churches is based on the fact that no letters tell us about
 on the way we have received letters from the country churches. We are
 not advised by our officers from the country churches. We are
 of the Indian territory.

Read for detail statement attached

Submitted by C. R. P.

POLY-VU # P48719 K&M Division Torrance CA 90503

PRINCIPAL,
VELMA L. SNOOK
TREASURER
E. IRENE HAYNES

PYENG YANG UNION ACADEMY
FOR GIRLS
PYENG YANG, CHOSEN
朝鮮平壤崇義女學校

SELF HELP DEPT
SUPT. & TREASURER,
OLIVETTE R SWALLEN

Pyeong Yang, Chosen April 31st. 1919

Of the Pyeng Yang Union Academy teachers one was arrested the 2nd of March and is still in prison awaiting trial. She is a Methodist and a graduate of our school.

One was arrested ^{the 18th of March} and released the next day. This was a Presbyterian teacher, also a graduate of our school.

Of the pupils in attendance on the school at the time of the Declaration of Independence three were arrested on the 3rd. and 4th. of March for taking part in the demonstrations and sentenced to jail for 20 days. They were roughly handled, at the time of their arrest. All three of them are released and seemingly none the worse for their experience.

We tried to open school on March 12th and again on April 4th. On March 12th not a pupil presented herself for study, and on April 4th. one new pupil ^{one or two} came and others would have come had they been sure that we would be sure to open.

We are planning now to try again on the first of May and I have received some encouragement from the Koreans to hope that a number of the girls will come back at that time.

We are short of teachers because of the resignation of two of them. It remains to be seen whether we can find men who will be permitted by the authorities to teach.

| School | Running | Closed | Teachers | | | | In. Teaching | Pupils | | Yes or No | Nature | Other Information |
|-------------------------------|---------|--------|--------------|---------------------------|-----------|-----------|--------------|--------|--------|----------------------|---|-------------------|
| | | | Under arrest | Released | Sentenced | | | Number | Arrest | | | |
| Dr. Brallier's circuit | | | | | | | | | | | | |
| Pukonal | X | | | | | | | 40 | | | | |
| Sunbung tong | X | | 1 | | | 303 | 50% | | | | Schoolhouse windows broken by guardsmen or police | |
| Chellkol | | X | | Principal | | 4(?) | | | | | | |
| Chuanampe | X | | | | | | | | Yes | violent(?) | | |
| Morak | | X | X | | | | | | No | | | |
| Pauruk | | X | | | | 1(?) | | | No | | | |
| Kunchangkol | X(?) | | | | | | | | No | | Present at Morak demonstration Windows of schoolhouse smashed Teachers clothed taken to prison Wife in prison because she didn't tell where husband was | |
| Saunkol | X | | | not church not meeting | | | | | No | | | |
| Chang tar tong | X(?) | | X | | | | | | | | | |
| Imoklot | X(?) | | X | | | | | | Yes | peaceful | | |
| Horum mal | | X | | church not meeting | | | | | | | | |
| Kochang | | X | | " | | | | | | | | |
| Yapuyung tong | | X | X | | | | | | | | | |
| Tok hai | X | | | | | | | | | | | |
| Chamose | X | | | | | 1 | | | | | | |
| Nausutong | X | | X | | | | | | | | | |
| Tom amai | X | | X | | | | | | | | | |
| Tausungai | X | | X | | | | | | Yes | | Ordered by police to unite with government-school | |
| Sorynell | | X | | | 1 | | 2 yrs | | | | | |
| Dr. Moffitt's | | | | | | | | | | | | |
| Chang chun | X | | X | 2 | | 1 1/2 yrs | | 40 | Yes | | | |
| M. chun | | X | | 2 | | | | | Yes | yes | led by school boys, no market - town 1000 away - Church building damaged school in lower story School building damaged | |
| Nam fuyung | | X | | 1 | | | | | | | | |
| Dr. Blair's | | | | | | | | | | | | |
| Nausamoro | | | | 1 | | | | | Yes | Yes | | |
| Angin | | X | | 1 name | | 2 1/2 yrs | | | Yes | Yes | | |
| Mr. Morong's | | | | | | | | | | | | |
| Muampal | | X | | 1? | | | | 20 | | | | |
| Pyuhke sum | | X | | | | | | 40 | | | | |
| Saitu | | | X | | | | Probably | 75% | | | Almost same as government school. Guardsmen have driven all teachers away - | |
| Kabkum | | X | | | | | | # | | | | |
| Mr. Phillips | | | | | | | | | | | | |
| Muehlin | | X | | 1 | | | | | | | | |
| Chung oha | | X | | 2 | | | | | | | Church and meeting house Officers many of them arrested | |
| Saunkol | X | | | | | | | | | | | |
| Mr. Bemler's | | | | | | | | | | | | |
| Wiangju ub | | X | | | | | | | Yes | not led by school | | |
| Yung sikhol | | X | | | | | | | | | | |
| Pjumi po | | X | | | | | | | | | | |
| Mr. Wilson | | | | | | | | | | | | |
| Chonau | X | | | | | | | 50 | No | | | |
| Yullpa | X | | | | | | | 40 | No | | | |
| Soonchun ub. | | X | | 2 | | | | 60 | Yes | big celebration | | |
| Pung chon | | X | | 1 | | | | 30 | | | in market - town 3 miles away - School was held in a church | |
| Mosau | | X | | | | | | 1 20 | | | in market building which was damaged town 1 mile away - | |
| Others not classified | | | | | | | | | | | | |
| Chun teting (Saitu school) | X | | | | | 2 yrs | | | Yes | | | |
| Kang su kum (Yang tui school) | X | | | | | | | | Yes | | | |
| Pjuy kang (Pjuy kang school) | X | | | * | X | | | | Yes | | | |
| Mr. Holdcroft Lohsau | X(?) | | X | | | | | | | | not including Christians | |

THE KOREAN PROBLEM.

SEVERE CRITICISM IN AMERICA.

PROPOSAL TO APPOINT A COMMITTEE OF INQUIRY.

THE ATTACKS ON PRESIDENT WILSON; "KAISER WILSON'S" ESCAPE.

SHANTUNG QUESTION: MR. LANSING'S OPINION ON LEGAL ASPECT.

CHURCH FEDERATION DISCUSSES KOREA.

MISSIONARIES APPEAL TO AMERICAN PUBLIC.

CONSIL REPUDIATES MISSIONARIES' REPORTS.

[Mainichi-Chronicle Service]

New York, Apr. 22.

A meeting was arranged between the Council of the American Church Federation and a Japanese committee which included Mr. Yada, Chief-General in New York, Mr. Otsuki Yukio, now on his way to Europe, and Mr. Morihazaki Kōtarō, of the Keiseikai, one of the most vigorous critics of the Government during the last session of the Diet. It was Dr. Shirley Gillett, formerly a missionary in Japan and a prolific writer on Japanese topics, who promoted the meeting and introduced the two committees to one another.

The meeting was for the purpose of discussing the Korean problem. The members of the Church Federation vigorously criticized the Japanese policy in the peninsula which had culminated in the present disturbances. These criticisms were based on voluminous reports from missionaries in Korea, who insisted on it being made to the American public on behalf of the Koreans unless Japan changes her system of government and removes the cruel military rulers.

Mr. Yada repudiated the criticisms, proposing the appointment of a select committee to investigate the matters under discussion. No special action was taken at this meeting, however, but it was arranged that another meeting should be held within twenty-four hours.

THE KOREAN DISTURBANCES.

TURNED INTO POLITICAL CAPITAL.

At a general meeting of the Political Affairs Investigation Committee of the Keiseikai held at the party's headquarters on the 21st ultimo, the following resolution was adopted in connection with the Korean disturbances:

"In spite of the fact that the general trend of the world's affairs and all our surrounding circumstances might have obliged them to forego the present Korean enterprise, the anti-foreign sentiment have failed to derive any preventive measure whatever. In consequence, the whole peninsula has been converted into a scene of disturbances, necessitating the dispatch of troops and the use of military ordinances. This is, indeed, a very regrettable thing in this enlightened age. The present Cabinet must make

clear the truth concerning the affair and speedily establish a policy of good government with a view to setting the troubled minds of the people at ease and demand of rest."

THE ATTACK ON PRESIDENT WILSON.

"FOURTEEN POINTS SERVE SELFISH INTERESTS"

[L'Echo, Paris, Apr. 22.]

The Clerical Royalist Echo de Paris says:

"The case of Italy versus the Southern Slav provinces to be settled and we may observe that another crisis is forthcoming in connection with the Shantung question. It would seem that President Wilson's fourteen points demand the abandonment by Japan of Kōchiōn but Japan claims an inviolable right in asserting her rights, and it seems unlikely that she will follow Italy's example and withdraw from the Paris Conference. Thus, it is feared that the Council of Four will entirely go out of existence with the consequent rise of many more troublesome questions calling for solution. The regrettable state of things may well be attributed to the faults of the Versailles policy. The principle advocated by President Wilson have already betrayed many responsibilities, and there is no denying the fact that in the sacred name of justice and equality the President has been working exclusively for the selfish interests of his country."

The French correspondent adds: "The very bold criticism expressed upon the above bold criticism goes to indicate the inclination of the French Government."

"KAISER WILSON"

THE WORLD'S SPOILT CHILD.

President Wilson has fallen into great disfavor with the Japanese. To what extent his responsibility and his credit among the Japanese may be judged from a broadcast in Yokohama through the *Asahi* the "Kōmei will Gazette" in Japan which, in characteristic style, blames the American President. "The only thing the behaviour of Mr. Wilson," it says, "has brought down upon him the general condemnation of the world. The Japanese of his selfishness are too numerous to be recounted. To give a few examples, not of many it was owing to his arbitrary ruling that the racial equality amendment, which gained a major vote at the plenary session of the Paris Conference, has been declared voided. He announced the Allied in-

stitution of the German delegation to the Peace Conference without the knowledge of one of the two Great Powers. Again, he took it into his head to preach to the Allies in regard to the Italian Premier. President Wilson is the world's

spoilt child. People call him a second Kaiser. It is fortunate for him that the early expiry of his term of office saves him from sharing the fate of the Kaiser."

THE SHANTUNG QUESTION.

MR. LANSING ON THE ABRIGATION OF TREATIES.

[Asahi, Paris, Apr. 22.]

This morning, Viscount Chinda interviewed President Wilson on the Shantung question, but no definite result appears to have been obtained in view of the understanding reached with Japan on the question in September 1915. France, Britain and Italy seem to support Japan's contention, observing reticence generally. But America's attitude towards the question remains unchanged. It is believed that Mr. Lansing the Secretary of State, takes the view that all treaties with the enemy country are nullified by the act of declaring war, and desires this view to be applied to the Shantung question. The present situation admits of no optimistic forecast.

MR. BALFOUR AND THE JAPANESE DELEGATES.

[Asahi, Paris, Apr. 26.]

Mr. A. J. Balfour sent word to the Japanese delegates that he wished to visit them at the Bristol Hotel for the purpose of conference. Baron Makino and Viscount Chinda, however, visited the British Foreign Minister at the Astoria Hotel instead. At the interview, Mr. Balfour conveyed to the Japanese delegates the wishes of the Council of Three to reach an amicable settlement on the Shantung question, while the latter enumerated Japan's claims. It is expected that this interview will enable the leaders of the Three Powers to find a final solution of the points on which their views have hitherto been at variance. The Japanese delegates are to be present at the final meeting to be held on the Shantung question. As things stand now, the Japanese delegates are rather optimistic.

A certain Japanese diplomat assured the writer's correspondent that the mission was making satisfactory progress, and that there were indications that the British had recently developed a change favourable to Japan. The Japanese diplomat quoted is credited with the further remark that the Japanese delegates were determined on matters affecting Japan's national dignity, including the Japanese racial equality amendment. They would repeat Japan's legitimate claims at the plenary session of the Peace Conference on the 28th instant.

April 22d, 1919.

I think I can get this letter out so that you will get it and I'm going to write the things which I cannot write in an ordinary letter and which all the world ought to know.

Your letter with the clipping ^{from U.S. newspapers.} enclosed came through alright. It is a very mild report and of course gives only what the Japanese want printed.

On March 1st there were large gatherings of Koreans in about twenty or more of the large cities of Korea. At these meetings they read a declaration of independence and then cried "Mansai. (hurrah) for Korea". They had flags and marched through the principal streets crying "Mansai!" That was Saturday. Since many of them were Christians they remained perfectly quiet on Sunday.

March 3d was the day set for the funeral of the Korean emperor who had died shortly before. The government sent out orders that no meetings should be held. However, there was a great gathering in ^{and other places.} and the demonstration here took place in the college commons right out in front of our houses. They had no arms but just offered a passive resistance. Of course they expected to be arrested and that soon began. Police, soldiers, firemen were all pressed into service and the leaders were hunted down and dragged off to jail. ^{Students and elders} were among the first taken and teachers in the mission schools.

There was much cruelty such as beating, stabbing, slapping, etc. This was only the beginning. The movement spread out into all the smaller towns. Stores everywhere were closed and have only lately been opened by force. Soldiers, gendarmes, etc. were sent out into the country places and there have taken place things too awful to write and almost too awful to hear.

The Japanese began to use arms and shot a good many. Men were arrested and brought in in large gangs, all tied together with ropes. At one time about one hundred came that way. One old, bent over man with a cane and two lifeless looking forms were brought in on a cart. One old man, seventy-six, has lately been beaten almost to death because he did not put out a Japanese flag on flag day.

One of the chief ways of punishment is to lay them on a cross of wood and make them take down their clothes. They are then beaten with thick rods. Usually they are unable to walk for some time thereafter.

Out in the country some peotors have escaped and then they have taken their wives because they would not tell the whereabouts of their husbands. These wives were stripped of their clothes, tied to trees and beaten.

The following is a signed statement by an American Missionary living in Korea dated April 20, 1910.

"The examination of women who have been arrested for their activity in the independence movement is the most humiliating and disgraceful possible. It will have to be remembered however that the Japanese feel no shame when nude in the presence of the other sex. On the other hand, the Chinese and Korean women have the same feelings of decency as the Japanese. They feel intense shame when seen by another. The Japanese know this and so when they put the Korean Women in the question box, this mind you, is before they are condemned at all they are stripped and nudged. They strip not after they get to the room where they are questioned, but in their rooms of confinement and that by gendarmes. From here they have to walk across an open court where they can be seen by any one who pleases. Sometimes they are accompanied by a Japanese female and sometimes not. It might also be said that each time they wash they have to take off the thin kimono which they wear in prison and stand naked before other while they wash.

Their argument is before men, of course. The chief part of the examination is to make the pain of humiliation just as intense as possible. Unmarried girls as well as Bible women who have lived in homes of refinement, and have been used to nothing else than the courtesies due their sex, have thus been outrageously treated. They were called bad women in the most revolting terms—just because they had shouted on the street, Hwah for Korea.

Some women who tried to cover themselves with their hands had their hands tied behind them. One Bible woman had her arm wrenched out of its socket in this process. Some girls in being examined were commanded to get down on all fours and walk around, then told to imagine that they were walking on mirrors and to think how pretty they looked.

But this is not all, some were kicked in their stomachs and otherwise roughly treated by these heathish men. Their breasts were squeezed, as you would a cow and sticks were used in ways which cannot be mentioned. Some of us have heard terrible tales about the German treatment of women in Belgium and France, and though the awful depths have not yet been reached, we see the training of the same school.

In one section of the country the women are not safe in their homes during the day. They spend the day time in the hills and come to their homes only at night.

The Japanese are great sticklers for the truth when it comes from others, so let others read and understand. *We have sworn statements from the women thus treated—which can be produced when needed.*

Other foreign missionaries have sent reliable accounts of like examination of women by the Japanese in different parts of Korea. These are by no means unusual or isolated cases. How long will the civilized world permit such things to continue?

THE PRESENT MOVEMENT FOR KOREAN INDEPENDENCE
IN ITS RELATION TO THE HISTORICAL WORK OF THE PRESIDENTIAL COMMISSION (U. S. A.)

— Private Report Prepared for the Board of Foreign Missions

By the Executive Committee of the Chosen Mission,

at Seoul, April 22nd-24th, 1919.

I. Historical Background.

A. Korea's relation to Japan.

ago the peninsular kingdom was called "an arrow pointed at the heart of Japan". This winter an American journalist wrote of it as "Japan's causeway to Asia", and the Yomiuri (a Japanese daily) of April 17th calls it "the door of Japan".

No student of Japan's history can leave out of account her nearest neighbor, only 122 miles from Shimonosaki, the guardian of the Inland Sea.

In 1273, and again in 1281, Kublai Khan tried to invade Japan by way of Korea, and compelled the Koreans to help him. Hideyoshi's invasion of Korea in 1591 was a first step in his projected attack on China.

The first treaty opening Korea to the modern world was made with Japan, in 1876.

From the time when the "Hermit Nation" was first drawn out of its solitude, the peace of the Far East was menaced. From 1865 to 1867 England occupied Port Hamilton (a group of islands off the southern coast) as a coaling station. This was done to keep off Russia, and the islands were given back to Korea only after China had promised they should not fall into the hands of a third power. Korea could not have prevented the establishment there of a strong naval base that would have dominated the Yellow Sea, and possibly the Sea of Japan as well.

In Vol. III of the American Oriental Society's Publications (1886) ... Rockhill thus describes the shadowy suzerainty that China exercised over Korea: "Korea, though a vassal and tributary state of China, was entirely independent so far as her government, religion and intercourse with foreign states was concerned."

This relation was ended with the help of Japan. The Treaty of Shimonosaki (1895) ended the Sino-Japan war, and declared the absolute independence of Korea. In 1897 the King took the title of "Emperor", and the name of the country was changed to "Korea". Japan was the first world power to recognize the change.

But the new empire was short-lived. The lumber concession given to Russia at Yongsampo, against Japan's protest, was the occasion of the Russo-Japan War. When the war opened, Japan and Korea signed the Protocol of Feb. 23rd 1904, giving Japan the right to proceed through Korea to attack Russia. It also contained this paragraph:

"The Imperial Government of Japan definitely guarantees the independence and territorial integrity of the Korean Empire."

Note For the full text of this and other scraps of paper see Dr. Ladd's "The Korea with Marquis Ito" Scribners, 1908.

The war ended with Treaty of Portsmouth, in which Russia recognized the paramount political, military, and economic interests of Japan in Korea. This was signed on September 5th 1905, and on the 17th of November Japan and Korea concluded a Convention, which (Ladd, pp 271 & 272) "substituted Japan for Korea in all official relations with foreign powers" and gave her "the right to have recourse to these measures of guidance which naturally and properly fall within the sphere of the duties she had assumed."

In July, 1907, came an agreement which "definitely places the enactment of all laws and ordinances, the administration of all important Government affairs, and all official appointments which relate to internal administration, under the control of the Japanese Resident-General" (Ladd, p 433) The Britannica, 11th edition, Vol. 15, p. 251 says "that this constituted a heavy blow to Korea's independence and cannot be gainsaid" Bishop Candler of the A.S. Church South, after spending several months in Korea, published in the Atlanta Journal a letter in which he said: (referring to conditions even before this date)

"The Korean Emperor is now a salaried automaton in his palace while Marquis Ito is the real ruler. The Emperor is to all intents and purposes a prisoner on his throne. Japan's century-long aspirations are gratified and Korea's last hope of independence has failed".
(Korea Review, December, 1906, p. 457.)

The occasion of the new agreement was the abdication of the Emperor, after the delegation he had sent to the Hague failed to get a hearing. The Crown Prince succeeded his father. The Korean troops resisted the enforced abdication, and there was considerable bloodshed in Seoul. The army was then ordered disbanded, and from that resulted a campaign of resistance that lasted, in a desultory way, for nearly two years, cost the lives of 21,000 insurgents and 1300 Japanese, and entailed upon Japan an outlay of nearly a million sterling. (See Britannica, as above, for figures)

The formal annexation was effected August 29th, 1910. The Ex-Emperor was given the title of "Prince Yi", the ruling Emperor that of "Prince Yi Junior"; with rank immediately after Princes of the Blood in Japan. The name of the country was changed back to "Chosen", meaning "Land of the Morning Calm".

These few paragraphs have given the steps by which Korea was reduced from the position of an independent nation to that of a subject colony. The weakness that made this possible dates back to Hideyoshi's invasion. Before then Japan had received much of her civilization from and through Korea.

"If Korea languished for many generations prior to the Japanese annexation, and was the scene of disastrous international intrigues, it was very largely because of the appalling ruin which the Hideyoshi expedition of 300 years before brought to the country, when every artisan and every piece of art was ruthlessly carried off, precisely as the Germans did in Belgium and Northern France. Japan owes a moral debt which a century of generosity and charity would scarce repay" (Putnam weekly in the Peking Leader of April 13th 1919).

Mention must be made of Marquis (afterward Prince) Ito, Japan's greatest statesman. He came to Korea as the first Resident-General in 1905, retiring in 1909. He took here "the most difficult post his country had to give him" in the spirit of helpfulness to both countries. A prominent Englishman thus records his impressions of an interview:

"As the Marquis unfolded his plans for the improvement of Korea, my heart rose. There was to be reform, justice, and conciliation. My mistakes in the past were to be remedied. 'I feel that I stand midway between the Koreans and my own people, to see justice done to both' the Marquis declared. Standing in the (prison) cell at Sun-Chen (Syenchun), I recalled these words, and despite the strength, sincerity, and high purpose of Marquis Ito, they seemed little better than a hollow mockery".

Even under Prince Ito himself, good intentions could be nullified by local administrators and other subordinates.

When this great man was assassinated by a Korean fanatic at Harbin, Oct. 26, 1909 Korea suffered a calamity comparable to that which befell the Southern States when Lincoln was shot, and the course of the administration was changed much as was the course of Reconstruction in our own land. The militaristic government, that has brought Korea, and Japan, to the sad pass in which they are to-day, dates its grip from that time.

B. The Police Force.

The latest printed figures are in the volume of "Annual Reports of Reform and Progress" covering 1916-17, issued by the Government General, July, 1918. Police Stations number 99, Police Boxes in the towns 103, in the

K.I.I.

country districts 515. Gendarmerie detachments are 318, and there are also 251 "Temporary detachments". --all this in a country about the size of Minnesota. (83,000 square miles)

The number of police, aside from secretaries, is: Captains--500 (124 of them Koreans) Privates--2262 (252 Koreans) --assistants--2906 (all Koreans). Total Police--5569. Of Gendarmes there are 112 Officers, 771 Sergeants, 2501 First Class Privates, and 4657 Assistants. The Assistants are all Koreans. Total Gendarmes--8041, making the total of police and Gendarmes 13,610 or one to every 1224 of the 16,648,129 total population. This is in addition to the 10,000 or more soldiers regularly garrisoning the country.

The Police and Gendarmes can decide by "Police Summary Judgment" in criminal cases. During the year covered by the report, 86,913 such cases were handled by them. Of the 92,121 offenders, 30 proved their innocence, 952 were pardoned, and 81,139 were sentenced!!! Either the police are careful to arrest only the guilty, of those whom they arrest find it hard to prove their innocence. 53 availed themselves of the right of appeal and 9 of them were acquitted after trial.

During the same year the courts decided 24,949 criminal cases, less than half the number that the police summarily settled. One person in every 200 living in Japan experienced the judgment of the police box. The Government places in the hands of men with little or no judicial training, appointed by the central Government, and responsible to it alone, power of arbitrary decision and judgment, with no opportunity for counsel. This condition furnishes the materials for the most petty, galling, and despicable tyranny to flourish in every lonely hamlet and village of the whole land. Walter Doyl in the Harpers for February 1919 (p. 397) "...an official terrorism which covers up abuses and ruthlessly represses public opinion or free expression of discontent". See the whole of this article on "Korea, an Experiment in Denationalization" (Note One copy of the magazine recently received in Seoul had this article neatly cut out).

C. The Judiciary.

For an expert's discussion of this subject see Exhibit ...

we quote the opening paragraphs as follows.

"The judicial system even in Japan proper is new and has probably made less progress than any department of government. It is not a development in laws and procedure as in Western countries, but was made

to order and adopted as a whole. The occasion for such action was the necessity for having some orderly system as one of the qualifications necessary to gain standing as a first class power and especially in order to effect the elimination of extra territorial rights within the empire. The laws adopted at the time referred to, like political platforms, were for the purpose of getting in on rather than to be lived up to. The changes made since these laws were first adopted represent retrogression rather than progress. American and English lawyers living in Japan and editors of foreign journals published there, constantly criticize the system as utterly out of harmony with modern law and procedure.

It is not surprising that in Korea the system is less satisfactory than in Japan Proper. It is well known that the Government General of Korea is administered partly under Korean laws and customs, which have been kept alive, and are applicable to Koreans alone, and not to Japanese or foreigners living in Korea. A notable instance of this is in the infliction of corporal punishment for minor offences."

The Government General controls the courts, both in the matter of appointing and removing judges, and in more direct ways. (See page 3 of the article quoted above). He also makes the laws. New decrees, to fit the occasion, appear from time to time. The latest, dated April 15th, provides for the offence of violating, or attempting to violate, peace and order, in co-operation with many other people, with a view to political change, penal servitude or imprisonment for not more than 10 years. And the same penalty applies to those who instigate others to perform the above acts. (Italics ours) The Seoul Press, in the clipping that accompanies this (Exhibit B) points out that this new law applies to Japanese and foreigners as well as Koreans.

In 1912, after a visit to Japan and Korea, Dr C. E. Eliot, former President of Harvard, pointed out the need of reform. He said;

"After I got to Tokyo, and while preliminary investigation was still going on, I had several conversations with eminent Japanese about the treatment of the accused Christian Koreans. The two points I endeavored to make were, first, that no American would believe on any Korean evidence that a single American missionary was in the slightest degree concerned with the alleged conspiracy; and secondly, that the Japanese preliminary police investigation ought to be modified, and particularly, that counsel for the defence ought always to be present during all stages of the preliminary investigation. Counsel for the defence might or might not take part in the proceedings, but should invariably be present. I represented that the standing of Japan among western nations would be improved by judicious modification of her preliminary proceedings against alleged criminals (See "The Korean Conspiracy Case" by Arthur J. Brown p. 15)

This was in 1912. Nothing has been changed for the better in the intervening 6 years. Domiciliary search at the discretion of the police, ~~arrest~~ arrest without warrant or charge, arbitrary detention for "examination", ~~assumption of guilt~~ assumption of guilt, denial of counsel till after the police's "preliminary hearing" (which includes torture & in many and savage forms) and the right of the judge to admit or refuse testimony, are all as they were then. On the last point an authority gives this illustration:

"If you are in court being tried for the murder of John Smith, and he stands up in the court room and asks to be allowed to testify that he is alive, the judge can refuse his testimony on the ground of irrelevancy, and he or you have no recourse".

We quote the closing paragraph of exhibit # 1.

"It is not surprising that both Koreans and foreigners have no confidence in the courts in Korea. Instead of the judiciary being independent and a bulwark of liberty for those who may be oppressed by other branches of administration, they form a part and parcel of the system. The police make the cases and prepare the evidence for submission to the court and the Governor-General directs decisions if he sees fit to do so.

It must be borne in mind that foreigners, as well as Koreans are subject to the jurisdiction of the courts and their processes. Their situation differs from the Koreans only in exemption from liabilities under old Korean laws and customs to such degrading treatment as corporal punishment as a legal sentence for crime. In the matter of arrest, search, confinement without warrant, and subsequent trial, there is no difference whatever. There can be no security for either foreigner or Korean under the procedure now in vogue against injustice and inhuman treatment".

D. Relation of Missionaries to the Present Government.

"It is the unvarying policy of the Boards and their Missions loyally to accept the constituted governments of the countries in which mission work is carried on, to do every thing in their power to keep the missionary enterprise free from political movements...2" (Brown, Conspiracy Case p.3.)

This general principle was recorded (1912) in a discussion that referred directly to this mission, and so far as we know, it has never been contradicted.

As a matter of fact the members of this Mission were sympathetic with and cordial to the Japanese during the Russo-Japan War. An illustration of this is the fact that when the Japanese of 'yong Yang heard that Port Arthur had fallen, a crowd of them hurried to the mission compound outside the wall of the city, to tell the good news, sure that the missionaries would rejoice with them which they did.

When the (Korean) Government ordered all the schools to be registered in 1909, a committee from our Mission met in Seoul with the (Japanese) Vice-Minister of Education, and arranged to have all the Mission schools, and all the church schools under our charge, registered.

Dr Sadd, who will not be charged with over-friendliness, says: "...al-

though there was inevitable a certain intensifying of hostile feeling by the uprising and blood shed that followed the Convention of 1907, the active co-operation of the most influential majority of the missionaries in the plans of the Residency-General for the future welfare of the Korean people seemed to have been by this time assured. During the recent troublous times...in spite of charges to the contrary...they appear to have remained, almost without exception, faithful to their calling and reasonably effective in limiting or preventing the

serer evils that might have followed the abdication of the Emperor, the disbandment of the Korean army, and the tightening of Japan's grip upon Korean internal affairs".

Severance Medical College was honored with the special favor of Prince Ito, who was present at the first Commencement, and handed the diplomas to the graduates. The Government gave the graduates of 1908 (without examination) certificates enabling them to practice medicine in Korea. This recognition of the school continued till 1913.

Dr Underwood was the chairman of the "Bureau of Information" that co-operated diligently with the Government in smoothing out many difficult matters in connection with schools, not for our own Mission alone, but for the whole missionary body (1911).

For years the Mission has had a special appropriation from the Board for the study of the Japanese language, either by sending missionaries to Tokyo, or in classes in this country. Many of our number have been studying, and some have attained fair proficiency.

The Mission has done its best, as far as limited funds would allow, to carry out the ideas of the Government in employing qualified Japanese as teachers in Mission schools, and in teaching in the Japanese language, and had been diligent, in all its schools, in inculcating loyalty to the Imperial Japanese Government, and in observing the Japanese national holidays.

The only interruption in the confidence with which the Government has regarded us was the "Conspiracy Case". Dr Brown's monograph gives a full treatment of this aspect of the matter. At that time the attacks on missionaries, particularly in the press, were many and severe, and many of the 'confessions' produced in the courts implicated members of this Mission, as they did of Bishop Harris! In the end the missionaries were vindicated, for the Government made no prosecution of this "evidence". Indeed, Dr Brown quotes the Japanese authorities as having openly said that they did not believe the missionaries were involved. (Conspiracy Case, p. 16.)

The close of this regrettable incident came in 1916 when, after the 6 men who had finally been sentenced in 1913 to imprisonment for 6 years each had been pardoned after serving part of their sentences, Mr Yun Chi Mo, the central figure of the whole case, was made General Secretary of the Central Y.M.C.A. at Seoul, and Governor General Terauchi honored

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the occasion with a congratulatory address, and made a donation to the work of the Association.

It might seem that the decision of our Mission not to conform to the new Educational Ordinance of March 24th 1915, during the 10 years of grace allowed, might indicate an estrangement between the Mission and the Government; but frank explanation of the Mission's plans to the officials has resulted in mutual understanding and the promise that the Government will do all it can to help us carry on our educational institutions. All relations with the civil officials have continued cordial and harmonious.

II. History of The Independence Movement.

a. The Grievances of the Korean People.

These grievances have been embodied in the Declaration of Independence and in various subsequent statements and petitions though most of them are stated in Oriental style and phraseology rather than in clear cut propositions. From these sources and others the following summary has been made. (See exhibits C, D, E, F, G.)

(1) Loss of Independence through gradual assumption of power by the Japanese under various pretexts and in spite of explicit promises. The Korean people never consented to annexation. It was effected through coercion of king and cabinet ministers. (Exhibit E). The fact that 80000 lives were lost in the warfare that followed annexation is an indication that the present movement of protest is not new.

(2) Oppression by the military administration. The character of the administration has been indicated statistically above. It is asserted that the administration of the past nine years has been a reign of terror for the Koreans. While officially referring to the Koreans and Japanese as brethren the Japanese attitude is that of supreme contempt, an attitude which finds expression in constant overbearing, brutal and violent treatment by soldiers, policemen and gendarmes and civilians. The police station instead of being a symbol of protection and justice is a symbol of oppression, injustice and brutality. Wholesale arrests are made without warrant and often on evidence extracted by intimidation and torture of prisoners. Arrested Koreans are liable to be beaten with or without examination though flogging is forbidden by the laws of Japan and no Japanese is ever flogged. Coercion, intimidation and inequality of treatment reflect the spirit of the military administration in which the Governor General is supreme, subject only to the Emperor. It is an absolute autocracy of the extreme type. It is symbolic of the whole situation throughout Chosen that all civil officials, even school teachers in Government schools, wear swords.

(3). No liberty of speech, press, assembly or of conscience.

(4). An intolerable system of police espionage extending to the

minutest details of individual life. With some notable exceptions immoral and unprincipled Koreans have been taken by the police for plain clothes men and spies and much of the authorities' knowledge of Korean life and conditions comes to them through the distorting medium of these renegade Koreans. Japanese officials do not know the Korean language and do all their work through unreliable interpreters. (This fact was glaringly apparent during the so-called conspiracy trial in 1912)

(5). Koreans have no share in the government. Taxation without representation is abhorrent to the modern mind. There are Koreans in some minor positions and a few figure heads in prominent positions; the former are negligible; the latter have no power and can be overruled by Japanese subordinates.

(6). Unjust discrimination in salaries for the same services, Japanese officials and employees receiving more.

(7). Denationalization, an attempt (in the face of history) to make one race into another by restricting and regulating the racial language and forcing the adoption of Japanese ideals. The Koreans complain that they are not treated as citizens, but as subjects belonging to an inferior race though a matter of fact theirs is an older and superior civilization from which Japan derived both culture and arts and "clothing" in centuries past. "The inferior people and nakedness of body and of mind could only be covered by the civilization she received from Korea and China during the centuries of the past. And now they have adopted the face powder of Western civilization and become the united sepulchers of the East!" (see exhibit) The two peoples are essentially different and have no right Japanese life and institutions.

(8). Unjust expatriation of all Koreans living abroad under the plea that they are out of sympathy with present day conditions in Korea; and, conversely, refusal to allow any but a privileged few Koreans to leave the empire for free intercourse with other lands.

(9). Unjust expropriation of crown lands. The Government gave all crown lands to the Oriental Development Company. The so-called crown land, large areas of the best land of the country, had been tenanted and worked by Koreans in undisputed right for centuries. The new

grantees by raising rents and by discriminations forced off Korean tenants and released the land to Government assisted Japanese colonists. The Government has also condemned lands for military purposes it is alleged, taking it without proper remuneration and then when finding that all was not needed reselling it only to Japanese. Notable instance, the Shin hai Naval Station.

(10). Discrimination in education. Except in isolated cases the same education can not be had by Koreans and Japanese in Chosen, a handicap which will necessarily follow the Korean all through life.

(11). Debauching and demoralizing Korean youth. Young men who neither smoke or drink are marked down as 'obstinate' and 'anti-Japanese' (Exhibit 1.) No Japanese under 18 is allowed to use cigarettes: any Korean child may smoke at any age. The Japanese system of licensed prostitution has made vice more open and flagrant and demoralizing to young people of both sexes. The "white slave traffic" in Korean girls conducted by Japanese is taking Korean girls into all the Orient and into this horrible slavery.

(12) The Japanese industrial system in connection with the rapidly multiplying manufactories is resulting in uncontrolled child labor and the practical enslavement of women operatives under conditions immoral and unsanitary. Child labor in Government cigarette factories is a constant matter of complaint. When the well known Pastor Gil of Pyong Yang advised a young girl in his congregation against working in these cigarette factories he was called up by the police and reprimanded for opposing the Government.

(13). Unrestricted immigration of Japanese is forcing thousands of Koreans out into Manchuria.

(14). Japan effected annexation under plea that it was necessary to preserve the peace of the East. It is claimed that present day conditions make that plea specious and independence should be fostered.

(15). All manifestoes recognize that Japan has made great material improvement in Chosen (this refers to the building of roads and rail ways, providing water systems for the large cities, regulating sanitation and introducing reforestation and experiment stations) but all agree that all of these things while done ostensibly for Korea are really done for the Japanese in Korea and that annexation has meant the systematic exploitation of the country and its resources.

(160). Since the original manifestoes were issued another grievance has been embodied in subsequent ones to the effect that the 33 signers of the original Declaration of Independence have been unjustly treated inasmuch as the declaration was in effect a peaceful expression of opinion accompanied by no use of force or threats and should have received consideration as an embodiment of national ideas. (See exhibit 4)

In connection with the above statement, the findings of Mr Kenosuke Koriya, a member of the House of Representatives, of the Konseikai (one of the Japanese political parties) who came recently to Chosen to investigate conditions, will be of interest. (Article in Japan Advertiser April 19th 1919) He attributes the troubles to the following causes,

discrimination against the natives; complex system of taxes coupled with extreme red tapism of administration; excessive oppression of freedom of speech; compulsory methods of nationalizing the natives; ~~the system of road building and repairing works~~. He makes a further point that the system of road building and repairing works hardships on the common people.

3. The Demands of the Koreans.

Those who call themselves the organizing committee of the independence movement have as yet escaped arrest or else the committee has arranged for automatic self perpetuation. At any rate they are unknown and their plans are unknown except as they are revealed in action from time to time. It is obvious that in any such movement there must be persons reflecting all shades of opinion, some preferring governmental reforms under annexation, some wishing autonomy with affiliation, some standing for progressive realization of autonomy and ultimate independence. We have no right nor authority to try to interpret the mind of the Korean people and commit them to any program of reform or change of government. We can only report therefore that the present movement is looking toward nothing short of absolute independence. In the words of an influential young man "One can start to draw a tiger and afterwards make it a dog" but can not start out with a dog and make it a tiger. They might afterwards agree to a modus vivendi short of actual independence. Indeed this would have been quite conceivable if the authorities had met the agitation in any other way than with extreme violence but the use of sword and gun and fire has so roused the people that they will be more insistent than ever for absolute independence and the suppressors of the present movement will doubtless

situation as had permitted interest President Wilson it was

only means another outbreak later on.

The Koreans themselves lay great stress on the things implied in the first paragraph of the grievances outlined in the previous section. They claim that they have been from the first subjected to such a course of broken faith and systematic deception at the hand of the Japanese that they can no longer believe anything that any Japanese says. Promise of reform means nothing to them. From now on "They fear the Greeks especially when they are bringing gifts". They want nothing to do with the Japanese. Let them use what measures they will, conciliation, promised reform, change of administration, fire or sword, it is all one. Trust can not be reestablished. This seems to be the Korean position to-day.

C. Immediate Circumstances Conditioning the Outbreak.

The summary of complaints given above ^{is} sufficient indication that the Koreans have never been satisfied with the present regime.

Koreans resident abroad have been seeking for an opportunity to secure their country's independence ever since that independence was lost. Occasional activity on the part of the police in searching for letters from America and Hawaii indicate that they had intimations of existing plots. In connection with such letters in the winter of 1917-18 many Koreans including a number of boys from our schools were arrested on the charge of plotting against the Government. In 1912 a secret political society called the Sin Min Hoi (New peoples' Society) was formed but nothing has been heard of its activities in recent years.

At the time of the "Conspiracy" case membership in this society was one of the charges against prisoners. Doubtless external and internal plottings have been carried on secretly throughout the years.

The close of the war, the gathering of the nations at the Peace Conference, the wide publication of President Wilson's "Fourteen Principles" particularly the one in regard to self determination (which was literally interpreted "freedom" in most cases) and the general impression that a new era of international disarmament and freedom had dawned gave rise to much talk and many rumors. We may conjecture that Koreans resident abroad, expatriated, were especially active with plans at this time and reports were circulated to the effect that they had representatives in Paris attempting to interest the Peace Conference in Korea's situation and had presented petitions to President Wilson. It was also

reported that they had associated themselves with the Society of Oppressed Peoples. While none of these rumors could be verified they all indicated under currents of activity somewhere. There are rumors also of mysterious emissaries passing through the country. Statements which have been made since the outbreak indicate that there ^{was} some sort of planning and embryonic organization sometime before the first actual outbreak which occurred March first.

Within the country there were additional causes of dissatisfaction among the people. The Government had arranged a marriage between the young Prince Yi of the former royal house of Korea and a Japanese Princess. This marriage was to typify the happy union and amalgamation of the two peoples and according to popular belief was to be reported to the Peace Conference as such a symbol. Rumor spread also that the leading Koreans were being asked to give their signatures to a document stating that they were satisfied with the incorporation of Korea in the Japanese Empire and that this document was also to be presented at Paris and that Bishop Harris whom the independence papers characterize as the country's enemy was going to the Peace Conference as the instrument of the Japanese Government upon a similar errand and that it was all an attempt to forestall any possibility of a Korean question being raised in the international council.

All of these things provided the explosives; it needed only a spark to cause the explosion. That came in the death of the old Emperor, the ex-king of Korea.

D. Condensed Narrative of the Outbreak.

On January 21st the old Emperor suddenly died. Rumor immediately spread abroad that he had committed suicide in order to prevent the marriage of the young Prince and because he was opposed to the amalgamation of the two peoples. A day or two later a variant rumor spread that he had been poisoned because he had refused to sign the document above mentioned stating that he was satisfied with Japanese rule. Historical precedents would justify either of these rumors.

It is an interesting commentary on the Japanese treatment of the people generally that the people were at first afraid to ~~ut~~ on the white hats worn as a sign of mourning for one of the royal family. A few did so cautiously and now the practice is country wide. It is reported that students in the schools were greatly angered by contemptuous references to their former Emperor on the part of Japanese school teachers, the instance being given that he was referred to as Yi Subang, a title which is applied to the common people, even coolies.

The king's funeral was on March 3rd. on March 1st, two days before the funeral (and incidentally the same day when Japanese in Tokyo were making demonstrations for universal suffrage) a Committee of 33 men assembled in Seoul for the purpose of declaring independence and of presenting to the Governor General a copy of the Declaration. The date was selected with great cleverness; two days in advance of the time when special police and extra troops would be on duty in the city on the occasion of the funeral. The police were taken completely off their guard.

Knowing that if they proceeded in a body through the streets there would be disturbance and confusion and desiring that their manifesto should be presented in a decorous manner they sent the document to the Governor General by a messenger and proceeded to a well known restaurant from which they telephoned to the authorities stating what they had done and saying that they were ready to give themselves up. In a few minutes the police appeared and took them to prison, using automobiles in order to avoid the riot which would have attended their attempting to walk to the prison. It is typical of the misrepresentation of the Seoul press that this dignified self-surrender was described in the words "they were seized by the police while drinking success to their enterprise".

Of the thirty-three signers of this Declaration of Independence fifteen were members of a semi-religious semi-political organization called the Saunto Kyo, fifteen were Christians and three were Buddhists. Among the Christians were Pastor Ahn of Pyon; Yang, three other Protestants who had been in prison during the "Conspiracy" Trial in 1912 and several Methodist and Presbyterian Pastors and I.I.C. workers.

Simultaneously with the presentation of ^{this} document in Seoul it was

read at similar meetings held in the larger cities of the country. Crowds gathered, men and women and children, in some places parading the streets, carrying home made Korean flags and shouting 'Chosŏn Tongnip Man Sey' (a phrase usually shortened to simplŏ 'man sey' and meaning 'long live Korean Independence') - In no place was violence shown to the police or to Japanese citizens. Men were stationed throughout the crowds whose office it was to prevent destruction of property. It was probably one of the most remarkable demonstrations of the kind the world has ever seen.

The funeral was to be in full ceremony of the old style. Memorial services were planned for all parts of the country. The situation grew tense and rumors began to spread abroad that something was going to happen on the day of the funeral.

The Japanese Government took charge of the first half of the funeral ceremony conducting the procession according to the Japanese Shinto rites. Though the Korean students had been ordered out to attend the ceremony most of them refused to do so. Only after the city gates were reached were the Koreans allowed to take charge of the ceremonies. This stirred bitter feelings also.

There were in Seoul on the occasion of the funeral at least 100,000 visitors and many estimates put it at double that number. Many of them were beaten by the police who attempted to stop the demonstrations, and went to their homes in various parts of the country with increased bitterness and resentment and enthusiasm for independence. In a few days reports of demonstrations began to come in from the country towns. The course pursued was uniformly the same. A crowd would gather and proceed in a body to the nearest gendarmerie to shout "man sey". In some cases the gendarmes joked with them and sent them away in good spirits and then went afterwards and arrested the leaders. The Koreans made no resistance to arrest. It was part of their plan to attract attention by getting the prisons of the country to overflow and they took pride in being beaten up at least once for their country. It was when the gendarmes or the police lost their heads and their temper and fired on the crowds that in some instances there was retaliation as will appear below.

Presently the Koreans began to demand the release of arrested men.

No attention was paid to their requests naturally. Then as a form of protest all the Korean stores in Seoul, Pyong Yang, Honsan and some other places closed their doors and kept them closed for three weeks in spite of the police. This was a unique and impressive display of determination what ever may be said of its practical value. After three weeks and on the occasion of a visit of two members of the Japanese Diet who came to Seoul to investigate, the police desiring to have things as normal as possible in the city with the aid of soldiers forced the opening of the shops and compelled them to remain open. The shop closing movement spread to various parts of the country but has been gradually abandoned.

From the first day of the agitation a news sheet patterned after Le Libre Belgique was printed each day by mimeograph in several of the large cities and in spite of the police' most rigorous efforts to suppress it this paper in Seoul at least is still being published and distributed. The police have placed a ban on mimeographs and the sale of ink and paper in order to stop the publication of this little "news paper" but it still appears in Seoul and elsewhere.

No one seems to know who the Central Committee (or as they call themselves, the Organizing Committee) is, but the work goes on. The police asked a well known Korean connected with the Y.M.J.A. and a former government official, Mr Yi Sang Jhay if he knew who was at the head of the movement; he said he did; "who?" they said, "tell us who!" "God" he answered calmly; "God at the head and twenty million Koreans behind it".

These demonstrations have spread to every part of the country and in the more remote places the gendarmes met nearly every demonstration from the very outset with gas fire. In Seoul there were shoutings every day for three weeks in some part of the city, various classes of the people taking turns at it, students one day, laborers another, then men of the guilds and so on.

The government's introduction of armed thugs in Korean custom and armed with clubs and freight handling hooks took place at the end of the first month as elsewhere described. They were to aid in attacking "rioters" and were themselves to start rioting in order to get the Koreans involved, if possible, in the destruction of property. The Koreans were warned through their independence sheet and after a few days the

troups were withdrawn from Seoul at least.

About two weeks after the first presentation of the Declaration of Independence by the Committee of Thirty Three Mr Usami, head of the Interior Department of the Government General called in a number of missionaries for conference as herein described. (see exhibit 0) In the course of this conference he said that any Korean had the right of petition and that the petition would be received and the petitioner not harmed. As a matter of fact a few days later two men, one a pastor in Seoul and one a well known non-Christian scholar presented a petition representing the ^{Literati} Seoul district. It was not received. They were told to present it at a certain police station. They presented it there and were immediately arrested and have not been seen since and are probably in prison somewhere.

Another notable event about the end of March was the presentation of a statement of two prominent Koreans, one Viscount Kim (Mr Kim Yun Sik) and the other Mr Yi Yang Chik. Both of these gentlemen belonged to the old nobility of Korea, the former having been Minister of State under the old government and the man who first persuaded his government to make a treaty with Japan and open up Korea to outside influences in 1876. They have been consistently pro-Japanese since annexation and have been rewarded for their help by promotion to the present nobility recognized by Japan. In their statement they emphasize the fact that they had betrayed their country in the past and brought great disgrace upon themselves and were living in disgrace with Japanese titles and also request the Government to restore the independence of Korea. Viscount Kim is over eighty five years of age and too infirm to be arrested but is now imprisoned in his house while his collaborator is in prison together with Mr Kim's son and grandson. The significance of such a statement by one long pro-Japanese cannot be overlooked. The administration has made a conspicuous failure to win the Korean mind, even that of those best disposed toward Japan at the beginning (Exhibit 9)

The demonstrations practically ceased at the end of March in Seoul but continued in the country somewhat longer. On the 13th of April 6000 more soldiers and 400 more gendarmes were sent from Japan to crush the uprising and it was announced that the Government would abandon its previous policy of "lenience" and take severe measures?

These extra forces are spreading terror throughout the country. Whole scale arrests have been made in the past. The Japanese papers report that over 2400 people have been examined in Seoul and as many in Pong Yang. These are but two of the central court places. A large part of those not held for trial are flogged and dismissed. Many are flogged without examination. (Exhibit I page 6 ff.)

Domestic searches have been carried out over the country in private houses, missionary homes and institutions, in schools and churches. (Exhibit J and K) Fifty one policemen were sent to search the home and empty school of Miss Lewis in Seoul. Eighty more searched the Methodist school grounds and kept nine little children of the foreign school prisoners in their school building for three hours and would allow no communication with any one outside and would not allow their teacher to be with them.

The anti-foreign spirit aroused by the belief that missionaries were the instigators of the whole movement, a belief sedulously fostered by the vernacular press, is manifest in the general attitude of the Japanese population. This accounts for the attack made on the Rev Mr Thomas of the Oriental Missionary Society, an Englishman who was attacked and badly beaten by police and civilians while visiting one of his country churches. They believed him to be an American. The police of course deny the attack on Mr Thomas by officials, but Mr Thomas's character is too well known to allow any doubt of the correctness of his statement. Moreover his two Korean companions ~~who~~ are witnesses. (Exhibit K).

At the time of writing this report there is an apparent lull in Korean activities. The authorities say that the matter is over and the situation in hand. It is possible that this is true. It is scarcely conceivable however that we have seen the end of the matter. The Koreans have been too thoroughly aroused ~~if the matter~~ and though the country people may have been cowed by the frightfulness of the authorities it is probable that the leaders of the movement are perfecting further plans. It is known that a committee with headquarters at Shanghai is working ceaselessly. This committee has sometimes been erroneously referred to as the Provisional Government. There are well grounded rumors also that Korean emigrants in Manchuria and disbanded Korean troops from the Russian armies are preparing to take trouble in border

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raids. There are rumors also that there is a party among the Koreans at ill advocating violence and reprisals. It is useless to speculate but it seems probable that the popular agitation ~~is~~ can not certainly come until the adjournment of the Peace Conference. At the very moment of drawing this report circulars are being distributed among the Koreans announcing the personnel of their proposed Provisional Government, including President and Cabinet officers, with instructions to pay no taxes and not to recognize the Japanese courts

III. The Relation of the Korean Church to the Independence Movement.

A. The Unconscious Preparation of the Korean Church.

The introduction of Protestant Christianity into Korea marked an epoch in national life. To a people accustomed to think in terms of the village as the social unit and of the individual of any class merely as a legitimate object for the exploitation of the higher classes, familiar with well defined caste lines, and a social system which discouraged both initiative and progress came new conceptions of the value of personality, the rights of the individual, the value of initiative, the power of organized effort, the real meaning of brotherhood and cooperation, and above all the spiritual forces of Christianity which makes for character and true manhood and an unifying hope.

While it is never the purpose of Christian missionary effort to implant democratic ideas it is idle in the face of history to deny that such ideas are the almost inevitable fruitage of gospel proclamation and our knowledge of the relation of Calvinism to free institutions in Europe and America prepare us to understand the educational effect of our own form of church polity.

The practical application of the principle of self support, providing salaries for their own workers, in building churches and maintaining schools taught them the value and power of cooperation and encouraged the subordination of self interest to fraternal welfare and developed self reliance. Their systems of providing help for fellow Christians in trouble, their organized evangelistic efforts for their own countrymen, which naturally found a wider expression in organized foreign mission work in China not only illustrate the progress of altruistic ideas but furnish to themselves an illustration of the effectiveness of collective effort. Participation in church assemblies gave them the practice of self expression, self restraint, and self government. In many parts of the country the visible monuments of these various attainments are the church buildings frequently the largest and most conspicuous buildings in the village. With it all has come the inevitable desire for progress, for education, for further enlightenment and for all that is implied in the present popular phrase "self determination". It is notable that the Japanese press

and some prominent men recognize the connection between even the limited secular education afforded foreigners and this present agitation.

As far as the church itself is concerned it is evident that the growing experience and acquired knowledge of the Christian community prepared it for participation in a national movement when occasion arose especially when all the new impulses and desires which had been awakened in them were along lines which seemed to be directly thwarted by the government's policy of repression.

3. The degree of participation of the Church.

It can not be too emphatically stated that the church, as such, has taken no part in the independence movement. Church organization and machinery have not been used. In some cases churches have been a point of departure for demonstrations and church bells rung to call people together but in no known cases have church meetings themselves taken on a political character and discussion of the situation has been uniformly discouraged in church buildings. In every community where popular demonstrations began it was announced that it was not a church movement. The Moderator of the General Assembly who presided at a meeting where the Declaration of Independence was read after the close of a memorial service for the late king (a service not held in a church) officially disavowed the participation of the church and was emphatic in his announcement that Christians who took part in the movement did so as individuals and not as Christians or members of the church. Americans inclined to cavil at the prominent part in such a movement taken by a church leader may remind themselves of another moderator of the General Assembly who signed the Declaration of Independence, John Witherspoon.

It is stated on good authority that when the Shunto Kyu leaders were in conference with Christians regarding plans for the present movement the former desired to strike for independence and use violent methods while Christians stood out for government reform and non-resistance. A compromise was reached in the decision to strike for independence but to use no ~~or~~ ^{co} violent methods. A high government official (Mr. Osaki) is responsible for the admission that the notable absence of violence was due to the participation of Christians.

The unconscious preparation of the Christian community for taking part in such a movement was moral, intellectual and idealistic and the

causes such as not been involved. The church can not avoid bearing its share of the responsibility since the authorities will not easily recognize the discrimination which church leaders believe that they have been careful to make in allowing church participation. (A further reference to the government will be found in VI.B.)

It should be pointed out that the Christians have not been alone nor even in the majority in the present movement for independence. It is a national movement which has involved the whole people (inspired by press reports to the contrary not withstanding) and at different times all classes have participated in the expression of the popular will, from the noisy demonstrations of the masses to the graceful and dignified petitions of the literate and former Korean nobility. The desire for liberty is inborn but it is conceivable that Christian ideals have spread among the people with an unifying and somewhat directive effect. The non-Christian students and men of the community have had their patriotism stimulated by considering the possibilities of organization and by growing knowledge of the Western world's (more or less) Christian civilization.

3. Actual Participation of Christians as Individuals.

The relation of individual Christians to the movement is a different matter. Christians have gone into it in large numbers though by no means universally. Students and teachers are almost without exception enthusiastic supporters of the movement. Church officers of all kinds have taken part in demonstrations though this does not mean that all without exception have participated. Some pastors and local leaders have with varying success tried to keep their people out of public demonstrations and some Christians have felt conscientiously bound to refrain from taking any part. It is safe to say however that ninety nine percent plus are in their hearts in favor of the present movement and while taking part with differing degrees of zeal and enthusiasm and possibly with different ideas regarding methods and aims, uncounted thousands are willing to die for the cause and determined to carry it on in some form to the end. We are told over and over again that conditions of life are intolerable as things are and that the people might as well die at once as by slow degrees of social and economic strangulation, under a system degrading to humankind and crushing out hope. The spirit of Patrick Henry

is not wanting in Chosen.

This does not imply an unreasoning participation in a futile agitation. Practically all educated men have identified themselves with the movement in some connection. They have counted the cost. History affords no finer example of moral courage than that of three of the signers of the Declaration of Independence. They are Presbyterians, men who had been arrested and beaten and tortured in connection with the so called Conspiracy of 1912. They had been through that hell and know what they had suffered then would probably be as nothing to what would befall them now, but they took their stand for justice and liberty and then gave themselves up to the police. There may be difference of opinion as to their judgement. Their courage was sublime.

The present moderator of the General Assembly after presiding at a meeting where the Declaration of Independence was read and before his arrest, the next morning, said to a missionary, who had long had his confidence but who had had no ^{information} ~~intimation~~ of the existence of the movement, "Do not ask our plans. It is better that you should not know. We have prayed this thing through and we believe we ought to go into it at this time. I am going to prison to-morrow and know what is before me but I was never happier nor more peaceful in my life".

School girls have manifested the most extraordinary bravery and determination. The girls in one school knowing that others had been so treated and anticipating being stripped and beaten by the police for taking part in the demonstration as they planned resolutely to do, sat up the night before sewing on special undergarments which would not be so easily removed as their ordinary clothing in the hope that they might not be entirely naked during the ordeal.

The individual Christians have realized that it meant dreadful persecution for years to come if their movement proved a failure and they have in many cases apologized to missionaries for actions which they realized would bring upon the missionary body the hatred of the Japanese and the charge of being the instigators of the movement.

The Government's suspicion of the church and its desire to control led to the adoption of a system of constant investigation and espionage the character of which was fully discussed at the time of the "Conspiracy Case" (Brown's Conspiracy Case pp 7-8). Church meetings are objects of

IV.--Relation of Students to the Movement.

1. Forcible "Assimilation" through the Schools.

The schools show the logical result of this policy. As Iook Yam-
-gat, editor of the Seoul Press, said in an interview in 1912, speaking
of the "Conspiracy Case"... "This prosecution is an instance of unwise
deal on the part of the police, in their adherence of the idea that
every subject of Japan must be unqualifiedly whole hearted in his
loyalty to the Empire". (situation in Korea p. 26--- 1912)

Nothing has been omitted, in making clear to students, in public and
private schools, the fact that they are now Japanese subjects. Korean
national holidays are no longer kept, while on every Japanese holiday
the rising sun flag flies from the school gate, and there is usually
a special exercise, conducted by the principal, often with a special song,
in addition to the familiar *Kimigayo* (Japan's national anthem) the
latter is a part of the Commencement, and similar functions, of course.

"Ethics", a the Government's system of secular morality is called, is
taught in Japanese from a text book prepared for the Korean schools by
the Government General. Loyalty to the Emperor is taught as the founda-
tion of right thinking and acting. Walter Reyl, in the article cited on
page 4, says of the schools (p 392) "Schools for the latter (Koreans) seem-
ed to be taken up far too much with the inculcation of loyalty and
subservience rather than with a preparation for the tasks of life".

Processions of school children, each boy or girl carrying a Japanese
flag, welcomed visiting Japanese dignitaries, or celebrated the anniver-
sary of founding the Empire, or similar holidays.

The most galling imposition was the National Language". Not only was
the study of Japanese made the leading subject in the course, taking
nearly a fourth of all the hours, but Korean teachers were required to
teach Korean students Chemistry, and Algebra, in fact, almost the whole
curriculum, in Japanese, to make them loyal citizens of *Ami Nippon!!!* Ten
years of grace from March 27, 1915, was allowed schools already licensed
before this rule should be enforced. But in new schools, and in those
private schools that secured new licenses by "conforming" to the new
regulations, this is already in practice. And the schools where this
plan was most closely adhered to were, without exception, the ones where
the demonstrations of March 1st were loudest.

B. Discrimination Between Korean and Japanese Students.

While the system of education followed in Japan has been transplanted bodily to this country for the children of Japanese, a different plan was adopted for Koreans. See Manual of Education of Koreans, published by the Bureau of Education of the Government General in 1915 (p 9).

"The general plan of the new educational system in Chosen is as above. In short, the essential principle of education in Chosen is the making of loyal and good subjects, by giving such instruction on the basis of the Imperial Rescript concerning Education as will meet the need of the times and the condition of the people. For this reason, one of the principle objects of the new educational system is to engender national characteristics and spread the knowledge of the national language (Japanese) as well as to impart knowledge and art indispensable to practical daily life. It is also one of the principal objects of the system to simplify the connection of schools and their standard so as to meet the conditions of the people. All this is the policy pursued in fixing the status of schools regardless of their nature. In the present condition of Chosen, there is no necessity whatever that the organization of schools should be made complex, their terms made long, and instruction given in various and manifold subjects. So, in adopting the new educational system, special care was taken to ~~simplify~~ simplify the organization and connection of schools, to avoid the evils of classified education, and to shortening school terms. Particularly was special attention paid with ~~regard~~ regard the subjects to be taught to make the instruction given practical, so that what has been learned in school may be immediately utilized in actual life and estrangement from the actual need of the times avoided".

Doubtless there have been, and still are, many reasons in favor of a simple, practical, education for most Korean boys and girls. But the distinction between citizens of the same country, living side by side, is at least unfortunate, and the great difficulties put in the way of Koreans who wish to go to the United States for higher education, have been rightly resented.

Japanese Primary schools have a 6 year course, and every Japanese child of school age in the country is required to attend. Korean Primary schools have 4 years, and no compulsory attendance. Children of Primary school age are employed by scores in the Government cigarette factories!!!

The Korea Magazine for April, 1918, has an article on "Primary Education for Japanese Children (in Seoul), and in June there was a corresponding article concerning Government Primary Schools for Koreans. The following facts are taken from these articles, and while they apply to Seoul only, the condition in other parts of Chosen is doubtless less satisfactory still.

While out of a Japanese population of 66,565; 6899 children are in

Public Primary schools, out of a Korean population of more than 166,000; 3694 are in public, and 3910 in private primary schools, including the Mission and Church schools. At the ratio which holds for Japanese, there should be more than 15,000, instead of 7,604. Less than a fourth of children of school age are in the public schools. The expenditure for Japanese primary schools is Yen 23.70 per pupil, for Korean primary schools, a little less than Yen 16.00 (public schools only)

Part of the school expense is met by a special school tax on Japanese for Japanese schools, and on Koreans for Korean schools. The Korean special school tax began from 1918, and is yet is only trifling in amount. It should be remembered that the amount of taxes is settled by the Government-General, and not by the people who pay them. Tuition is higher in the Japanese schools, also, and a wealthy Korean can enter his child in the Japanese school, if he so wishes.

But most Korean children go to school, if at all, in inferior schools for a shorter, less thorough course.

After graduating from the primary school, the Korean can attend the Higher Common School for four years more, and then enter the "Colleges" of Law, Medicine, or Technology. The Japanese goes to the Higher Primary school for two years more, and then to Middle School for five more. (Bright boys can cut out the Higher Primary entirely or take only one year) From the Middle School which is 8 years, the student can enter any of the Colleges in Japan Proper, while the Korean after Common School graduate must cram for a year or two to make the same school.

Summary: Korean Primary 4 yrs. H.C.S. 4 yrs. Total 8
 Japanese Primary 6 yrs. (Higher 2 yrs) Middle 5 yrs. Total 11

C. Restriction on Text Books. This is a grievance of long standing. Books that are used in Japan Proper may be forbidden in Chosen. A member of our mission gave hours out of a brief stay in Tokyo to selecting some English Readers, and tried to introduce them here, but was refused permission. No explanation was given, though the educational authorities had previously admitted that the ones permitted for use here were not satisfactory.

It is worth noting that the study of English is an optional, in addition to the rest of the curriculum, for Korean boys in the Higher Common School, and only two hours a week for two years. For Japanese boys in

the Middle School, it is required, 4 days a week, for the whole 5 years.

Some years ago, a series of Korean Readers, compiled by Dr. Dale, that had been in use in our Church Primary Schools, were condemned. A representative of the Educational Department called upon him, and explained that the offence was in the insertion of a translation of a Kipling story about the elephant that would not work while his master was away. "The elephant" he said "was Korea, and the story was likely to inculcate disloyalty"!!!

This may seem trivial, but the emasculation of Western History, and falsification of the History of Japan and Korea, with refusal to allow the use of any text books on History, except those prepared by the Government General "for use in Chosen" is a wrong to the eager, earnest Korean student.

D. Participation of Students in the Movement.

Every school for the Koreans in the country, above the Primary Grade, and many of those, had shared in the Independence Movement. Here is a sketch of the events in Seoul, and, allowing for circumstances, it gives the course of things all over Chosen.

Students and teachers were overwhelmed with grief at the death of the former Emperor. Before the city authorities had ordered a holiday, most of the private schools had taken one, as a mark of mourning. In a big (non-Christian) private school for girls, the students refused to take their singing lesson, and when the (Japanese) principal insisted on it, they made such a disturbance that he was glad to give in, and finally let them go in a body to the Palace Gate and weep.

Unrest and suppressed excitement increased all through February. On the 26th the Prefect of Seoul called a conference of the principals of all the private schools in the city, with a Japanese teacher from each school. He gave an address of warning against "dangerous thoughts" which are likely to come from the Korean students in Tokyo.

On the first day of March, the students of some schools were absent all day, and in the other schools, they dropped off during the morning by twos and threes. In some girls' schools the principals, by persuasion or other means, kept many of the girls off the streets. But many girls were in the demonstration, and practically every school in the city was represented in the big gathering in Pagoda Park, where, led by the students of the Government Higher Common Schools for boys and for girls, the first open shouting of "mansei" took place.

The schools had been ordered to be in line along the route of the official funeral on Monday the 3rd, and all day Sunday, the city officials were sending messages to the schools, to make sure that this was done, and that there was no "demonstration" planned. Many Government Schools had not a student in line that day. The Higher Common School had less than 1 in 20, the Paichi (Methodist) Mission school, which conforms to the new regulation, had 1 in 7, and our Presbyterian Boys' school, non-conforming, 1 in 3. The more closely the Government plans for education had been followed, the more the students rebelled against authority in this matter, where

their natural feelings would have made them ebullient.

Tuesday was a holiday, as the ceremonies at the tomb were in progress. Wednesday morning the students of the various schools, by agreement, stayed away from the class rooms, asking for an indefinite vacation. There was, we are told, some friction between students and teachers in some Government schools, but not in the private schools. Efforts were made to get the students to attend, but to no avail, except that in some Government and semi-Government schools a few did so.

All the schools had their commencement dates set, for the last two weeks in March, but not a private school, except those under Japanese management, had a graduating exercise. The diplomas of Severance Medical College, our two Mission Academies, and other Mission schools, were prepared and ready for any students to come and take them and there they lie to-day.

Almost no Higher Schools in the whole country had opened for the new year (Beginning by law in April) and there is no prospect of real school work in most schools till matters are settled.

The students had, we are informed, a large part in printing and distributing the various Proclamations and the newspaper, and their arguments did a great deal to bring the merchants to close their shops and keep them closed. No school but has had some teachers and students arrested. Many have been released, but many are still in jail. It looks as if teaching in the "National Language" and some other parts of the assimilation program could never be resumed, what ever be the outcome of the present movement.

Note: In all the article above, schools above the primary grade are meant. The Primary Schools have gone on, some with short interruptions and some continuously. In a large public school for Koreans, the (Japanese) Principal made an address to the older children, about the middle of March, telling them that this movement was instigated by foreigners in an effort to separate the Japanese and Koreans, "who are one people" and urging them not to have anything to do with it. The next morning the whole school blew up, and shouted "Mansoy" for an hour. At their Commencement, after the diplomas had been received, that school had another period of shouting "mansoy". School is now going on, but there are no more lectures on the Independence Movement.

Conditions in the Mission Schools.

Pyeong Yang. College--No commencement exercises; school not running.
Boys Academy --" " " " "
Girls Academy---" " " " "

Syenhun. Boys Academy. No commencement. School not running. (Korean teachers not available)
Girls school---In session.

Taiku. Boys Academy--No commencement. School not running.
Girls School---" " " " "
(Korean teachers not available)

Seoul. Severance Medical College. Same as P.Y. College above.
Academies for boys and girls " " " " "

The difficulties in the way of opening the Mission Schools and carrying on their usual work, are briefly; unwillingness of students to study under present conditions; justifiable fear lest students attempting to study and attend school may be arrested for sharing in past demonstration lack of teachers (too many in jail); and the fact that many students are still in jail.

V. The Relation of Missionaries to the Movement.

A. Non-participation.

Except for the admitted fact that they are propagators of a gospel which has more than once been accused of turning the world up side down missionaries have had no direct relation to this present movement. It is but natural that the charge should at once be made in the Japanese press that missionaries were the instigators of the uprising. This may be categorically denied. It arose without their knowledge. Their advice as to the inception and direction of the movement has not been sought. After the movement was launched there were to be sure inquiries on the part of Christian constituents as to world conditions, as to the Peace Conference and as to the possible effect of the Korean protest upon international public opinion. These inquiries were almost uniformly met, as far as we can learn, by the statement that the Peace Conference would probably not concern itself with affairs in Korea and it was a vain hope. The missionaries have endeavored to maintain a real neutrality. The Executive Committee of the Mission has gone so far as to advise that missionaries should discontinue the practice (common in normal times) of carrying letters for their friends from one place to another in the course of their work, lest they should be unwitting purveyors of propagandist literature. If other evidence that the missionaries had no hand in the matter were needed it would be found in the Oriental character of much of the movement of protest.

B. Official recognition of non-participation.

Mr. Tokumitsu Minister of Justice stated at a conference with missionaries held on March 22nd that he was quite sure that the missionaries had nothing to do with the disturbance. Dr. Mishida formerly of the Foreign Affairs Bureau says (Seoul Press March 14th) "The report in circulation that the Christian teachers in Korea are the instigators, or at least leading participants in the rioting in Korea is an old story and quite absurd. It is foolish to say and repeat that the Christian teachers are inciting the Koreans to insurrection, although it is the usual thing that is charged every time there is a little trouble" as reported in the Seoul Press of the same date. Mr. Usami, Director of Internal Affairs told a press reporter that he was satisfied that no missionaries were concerned in the disturbance.

The Seoul Press the official organ of the Government has not only expressed its belief that the missionaries are in no way implicated but at present finds cause for complaint in their strict neutrality, a neutrality the technical correctness of which is admitted....and condemned. (See appendix H.) From the Government standpoint, helping the Koreans would be breaking neutrality, helping the Government is not!

C. Conferences with Government officials and others.

Several conferences were held, detailed reports of which are appended. At the first meeting a number of representative missionaries were called together by Mr Usami who wished their opinions as to the reasons underlying the agitation. He received very frank statements of what were believed to be the social, economic, intellectual and moral considerations which led to these popular expressions of a determination to be free from an intolerable military oppression. At two subsequent meetings held at the invitation of representative Japanese missionaries gave their reasons for maintaining neutrality, their first hand knowledge of atrocities perpetrated by the police, gendarmes and soldiers and firemen upon unarmed and unresisting demonstrators, and some further expressions of opinion as to the causes of the movement. The Japanese present united in an effort to persuade the missionaries to side with the Government and to use their influence direct and indirect for the suppression of the revolt. The missionaries did not feel justified in complying with the request to adopt a course of action which would not only constitute an abandonment of neutrality ordered by the representative of the American Government but would effectively destroy the confidence of the Koreans which has been hitherto enjoyed permanently through their influence. The Government organ and local officials throughout the country do not cease to urge, by direct request and unfair innuendo, that missionaries take the side of the Government. (Exhibit K)

The missionaries have come to feel that any further conferences of this sort would not only be unproductive of good but might easily be used to compromise them both with the Koreans and the Government.

D. Missionary Reports Given Publicity.

It is too much to expect that missionaries representing the Gospel of Christ (or indeed any others whose minds are not calloused by

Russian militarism) should sit silent when inhuman atrocities are being inflicted upon a helpless and unresisting people. Even right thinking Japanese, Christian or non-Christian would not do so. Unfortunately the censorship is so rigid that the people in Japan do not know what is going on in ~~the~~ Korea. Obviously no local protest could be of any avail. - As a portunity has arisen personal letters and unauthenticated reports have been sent to friends and mission boards in other countries. Some of these reports were injudiciously published in foreign papers in China, an act which the missionaries themselves regretted, since publication in the Orient could accomplish nothing but to arouse resentment on the part of the Government. Some of the reports so published were not so intended for publication at any time in any form.

This action was immediately seized upon by the local press in Korea and the charge made that missionaries were only maintaining a hypocritical pretense of neutrality while really helping the Koreans.

It reporting to the world the brutal inhumanity with which the revolt in this country is being suppressed by a breach of neutrality which the missionaries have laid themselves open to the charge. "No neutrality for brutality" is coming to be the slogan of those who are compelled to live in the midst of atrocities. The Government no longer must have realized that its methods will not stand in the open court of international public opinion or it would not have allowed its representatives to raise the cry of broken neutrality when the truth is told. These reports have not been sent out, as an attack upon the government of Japan. They have been sent out by those who have been assured by Japanese themselves that such methods are altogether to right thinking Japanese, and to the Imperial Government itself, and have been sent in the belief that an intelligent public opinion in the world as well as in Japan proper will ensure some mitigation of the unjustifiable harshness with which a mad militarism is handling the situation. The civilized world has fought a four years war with incalculable expenditure of blood and treasure to stamp out in the east the kind of thing that is going on here to-day. Can an intelligent consistent individual to whom the words Belgium and Armenia have become poignant synonym for outraged humanity condone the same atrocities in Korea?

E. The Case of Mr Lowry.

B. The Case of Mr Howry.

There have been several temporary arrests and detentions of missionaries in connection with the disturbances. Two Australian ladies who had gone on the street in an effort to dissuade their school girls from taking part in a demonstration at Fusunchin were arrested as instigators and participants. They were detained two days but the proceedings against them were finally dropped owing to the representations of the acting British Consul General to the Government General.

While the Government through its official organ professes to believe that missionaries are not implicated the Administrator General is reported as having said that the matter is still undecided and certainly the police are making every effort to implicate the missionaries. In their examination of prisoners as soon as the prisoner admits that he is a ~~prisoner~~ Christian he is cross questioned in every possible way, usually under torture and told of the alleged confessions of others in order to induce him to give damaging evidence against the missionaries.

So far the only case actually being pressed is that of the Rev Mr Howry of Pyong Yang who is charged with harboring criminals. A preliminary trial was held without giving the prisoner opportunity to secure counsel and he was condemned to six months of hard labour. Counsel has been secured and the case appealed and the prisoner released on bail pending the new trial. Mr Howry has, more than any other missionary in Korea possibly, made a consistent practice of keeping Korean guests in his home over night and for longer periods, especially his students. He continued this practice at the time of the present disturbances though at all times assuring his guests that he could neither conceal nor protect them if they came under suspicion of the police. The wisdom of his act may be questioned: its criminality would not be seriously considered in a civilized land. He made as his defence the point that he had no information to the effect that these men whom he entertained were being sought for by the police and made no effort to conceal them. (It is a commentary on Japanese judicial procedure that the men are referred to as criminals before their trial. Every one whom the police touch is a criminal until he is proven innocent!) The whole thing appears to be an attempt to implicate and discredit a foreigner and to make capital against missionaries, and to intimate to Koreans that their

foreign friends are subject to the same laws and procedure and at the mercy of the same system as themselves. (The search of Severance Medical plant carried out by seventy officers for several hours is another instance of the same principle applied to institutions.)

The services of the most prominent lawyer in Seoul, Mr Okubo, as well as Dr Usawa of Tokyo have been retained for the appeal trial. Dr Usawa had been previously retained but the trial was held without due notice and he could not reach here in time so that it was necessary to secure the local lawyer as well. It will be an expensive matter but as it was a test case the Executive Committee of the Mission believed that the Board would meet the emergency. Dr Usawa is an elder in Mr Jemura's church in Tokyo, a former member of the Diet and was successful in his defence of Koreans at the time of the "Conspiracy Case".

That missionaries are in a very delicate and difficult situation goes without saying. The wonder is that so much self restraint has been observed in the face of almost unbearable provocation. But we believe that they will continue to maintain their correct attitude in political matters as advised by our Government representatives.

F. Press Misrepresentation.

Allusion has already been made to the attitude of the vernacular press. This refers, of course, to papers published by Japanese in Chosen. The most virulent editorial attacking missionaries which has come to our attention is that appended to this document. It should be noted in passing that owing to the strong protest of the American Consul General against such inflammatory articles; this article was in a subsequent issue officially "withdrawn". Similar though less violent attacks and constant innuendoes appear in the papers throughout the country almost daily. In view of the close police supervision of all papers and their control of leading articles it is impossible to avoid the inference that these statements reflect the views of the police at least.

The Seoul Press which is referred to as the semi-official organ of the Government being the only newspaper published in English in the peninsula though its editor refers to his articles as "official" in conversation, has the interesting habit usually denied to fountains of learning of giving forth both sweet waters and bitter. It has had on

almost successive days articles exonerating the missionaries from complicity and articles implying that their credulity in believing stories of atrocities is on a par with their questionable veracity. When informed that missionaries were not relying upon their credulity for their information but were eye witnesses the editor of this paper, Mr Yamagata, admitted in conversation that the stories of atrocities were true but that his article was "official".

Missionaries are ~~stated~~ attacked for breaking neutrality and criticised for not using every effort in behalf of the Government.

The press in Japan naturally reflects the same attitude toward missionaries and Americans and repeats the charges with inventions of their own. The following quotation from the Yorojzu is an interesting sample of what some of the leading papers are publishing:

"Whatever the object of the Americans their actions are even more despicable than the actions of Germans whom they despise as Huns; at least Americans are barbarians whose level of civilization is far lower than ours. Americans stand in need of lessons from the Japanese as to the meaning of justice and humanity"

The following is from the Meiji:

"It has been repeatedly proved that the schools in Korea managed by American missionaries are the primary source of unrest in the peninsula. As this fact has been proved the Japanese authorities should give orders for closing all of them"

It may be said in regard to the present tempest of editorial attacks on Americans that it is not alone due to conditions in Korea but to a certain disappointment with the apparent lack of success of the Japanese representatives at the Peace Conference (up to date, April 24th) and to the feeling someone or other Americans are to blame for this circumstance.

(See exhibit A.)

VI Government Handling of the Situation.

A. Methods of suppression.

The following paragraphs can only be a summary of the methods which have been used in the suppression of nationalistic demonstrations. Every statement is supported by signed affidavits deposited with representatives of the United States Government. This must of necessity be a generalization since conditions varied somewhat in different parts of the country and the course of events was not always the same.

It must be borne in mind that the demonstrations began without violence of any kind on the part of the Koreans. The movement as announced was to be one of peaceful and orderly expression of national opinion and in the initial public meetings violence was specifically forbidden, and later special notices were circulated cautioning against the use of violence. The demonstrations, involving as they did, thousands of people were remarkable exhibitions of self control. It is not to be wondered at that later on when the crowds were engaged by violence of the police and soldiers there should be retaliation of some sort in a few cases.

At the first outbreak the police seemed non-plussed at the apparently senseless audacity of the cheering demonstrators. It is said that on the first day in some places the police even joked with the crowd. But when the people refused to be permanently dispersed the mood of the officials changed to irritation and anger and they entered upon a campaign of enraged brutality, police, gendarmes, soldiers, and firemen (armed with pole hooks) kicking, striking and beating men, women and children indiscriminately using gun butts, swords (in scabbard at first but later bare and bloody) clubs and freight hooks (inflicting ghastly wounds). As the demonstrations continued swords and bayonets were freely used and after the first day as the wave of demonstration spread out through the country districts, soldiers and gendarmes fired on crowds with out warning shooting indiscriminately in the direction of the cheering when ever the cry of "man say" was raised, killing and wounding at random. It was inevitable that there should be retaliation. Gendarmes windows were broken and gendarmes have been killed. A notable instance was at Morak, where the gendarmes fire into a crowded market place killing several. The crowd pursued the gendarmes and killed four.

In this connection Col. Mayeda, who is second in command of the Gen-

darmes in Chosen claims that up to March 30th the police reports indicated 38 places in which police and gendarmes had used arms, and that in all these cases the Koreans began violence, that the police and gendarmes were few in number, usually only three or four against hundreds and even thousands of Koreans and that it was necessary to protect themselves and government property from destruction. It was his representation that no more violence was used than was necessary. The sufficient answer to this is that in all cases which have come under foreign observation the Korean demonstrators refrained from violence until angered by the wanton cruelty of the police and that so far from violent measures becoming increasingly necessary recent acts of wholesale slaughter and burning of villages have taken place even after Korean demonstrations had ceased and the crowd dispersed. The police may regard this as punitive, it cannot be justified under the plea of necessity or self defence. More over in every instance where police and foreigners both report on the same cases the police reports are invariably falsified and unreliable. We can therefore place no reliance upon their statements in regard to the course of events elsewhere.

Evidence that the police excuse of Korean attack upon the police station is invalid, is found in the fact that in at least ~~one~~ instance the dead Koreans lay in all parts of the city where they fell, none near the gendarmerie but on the spot where they had been cheering in unresisting groups when fired upon by the gendarmes. There are photographs to substantiate this in the case of Andong where the dead were reported to be thirty and where a missionary himself counted seven left lying by the road side in widely separated parts of the city, fourteen hours after the shooting.

Official records from March 1st to April 11th show that nine police and gendarmes have been killed and 109 wounded while among the Koreans 361 have been killed and 860 wounded. The report of police casualties is doubtless accurate; that of the Korean casualties falls far short of the true figures and only takes cognizance of those officially known to be dead and wounded and does not include those killed and wounded by indiscriminate shooting in the dark, down village streets. Individual cases reported in the Government press have totaled more than 600 killed and these do not include more recent shootings.

The process of arrest in any time of excitement and disturbance is apt

to be accompanied with more or less violence. It has been the gratuitous and unjustifiable brutality of officials which has most impressed itself upon observers here. It is not merely the roughing and beating of those who are being arrested but the actions of those who without making any attempt at arrest desperately beat any whom they meet in the road without explanation or inquiry in a general campaign of terrorism. Complaint or remonstrance on the part of Koreans means more severe treatment and even shooting. Japanese civilians have taken part in this work as well, with the encouragement of the police.

A peculiarly revolting feature of police methods is their treatment of women. Their laying violent hands on women is the thing that most often arouses the anger of the Koreans whose worse term of execration "barbarians" is called forth by the actions. Women have been stripped and beaten both before and during police examination in police stations, in their own homes and in the open, usually wantonly subjected to insult and indignity simply to indulge the brutal propensities of the police or soldiers. The treatment to which educated young women have been subjected appears in appended documents. (Exhibits B. and C.)

Since the coming in of fresh troops and the inauguration of more severe methods of repression, as announced by the Government, increasing numbers of reports come in regarding the violation of women by soldiers. The absence of this form of violence in the past, the sudden appearance of such reports coincident to the new orders issued, give verisimilitude to the reports aside from the fact they come from trustworthy sources. Complaints made to the police in regard to this have been met with beating and with the statement that such charges must not be brought against servants of the Government.

Treatment of the wounded has been most cruel. In many cases they have not been allowed to go to hospitals. Those brought to mission hospitals have often been smuggled in secretly by their friends. Our physicians can testify to the fact that wounded men have been taken out of hospitals and beaten, and that others have been taken out of hospitals to prison before discharged by the doctors as cured. (Exhibit D.)

At the Mission Hospital in Yang Yung the doctors were told that they must not report patients as having died of gun shot wounds but that they must say they died a natural death.

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The jails, of course overflowed from the first day. Prisoners in most cases received brutal treatment, though there are notable exceptions. Wholesale arrests have followed from the first outbreak. Examinations have been made as rapidly as possible and considerable numbers have been discharged after detention ranging from one day to six weeks. In some cases girls and women have received considerate treatment in prison, in others quite the reverse; the girls arrested in Seoul complain uniformly of the brutality of the women jailers and police officials. (Exhibit R.) The whole number reported under arrest varies from ten thousand to forty thousand.

Trials according to Japanese law have been proceeding through out the past weeks, the Koreans for the most part making no defense but asserting the innocence of any other act than an expression of their desire for independence which they do not disavow. Sentences have been imposed ranging from six months to three years at hard labour, while in numerous cases flogging (which can not be administered legally to Japanese) has been administered with from fifteen to ninety blows.

As was indicated above, firemen, armed with clubs and pole hooks, were in many places given free hand to what they wished to beat, scatter and terrorize the crowds; in other places civilians apparently (possibly the reservists) were armed with clubs and hooks and turned loose upon the Koreans. It must be constantly borne in mind that these Korean crowds were unarmed the people having been disarmed nine years ago.

The police paraded bodies of armed thugs (Japanese in Korean clothing) through the streets to indicate what might be expected. Rumor freely circulated that ~~the~~ missionaries were to be beaten by them. Government officials told newspaper correspondent and an American official that if they carried lighted cigarettes at night he would be safe from molestation since he would not be mistaken for a missionary, while a missionary was warned by friendly officials to keep off the street at night. These thugs have since been withdrawn owing, it is said, to a protest by American Consul General.

The Korean demonstrations continued for over a month and have now almost entirely ceased. The soldiers in the country districts however are increasingly violent using fire and sword and terrifying the populace.

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3. Government Attitude Toward ^{the} Christian Church in suppressing the Revolt.

In speaking of the "Government attitude" we are using an inferential phrase. Officially the government attitude toward the Church is that of religious toleration and Christians are presumably to receive the same treatment as other citizens involved in the same disturbance. As a matter of fact however the Government's real attitude must normally be inferred from the action of the Government's officers and agents, the police, gendarmes and soldiers.

Ever since Japan first came into control in the peninsula the existence of the Protestant Christian Church has offered a problem to the Government. The reasons are not far to seek. It is primarily the problem which the church from its very beginning offered to autocratic governments. It existed in the days of Rome. It stands out in particular prominence, in Korea, because we have here an instance where the church is the strongest organization among the people whom the invading nation is seeking to control and denationalize and assimilate.

Dr. J. Brown in his pamphlet on the "Conspiracy Case" of 1912/page 77 makes the following statement,

"The Japanese desire to control everything within their dominions. Foreign business men have learned to their cost. This is particularly true in Korea where they deem it necessary to their plans to be absolute masters. No. the Japanese see in the Korean church numerous and powerful organizations which they do not control".

There is a natural solidarity of Christians (especially under our form of church polity) which they themselves have come to appreciate and which has been an obvious source of anxiety to the Government. The whole attitude of the Government toward the Church in this present crisis is largely conditioned by a recognition of this solidarity and unity. A military government without experiential knowledge of Christianity, not appreciating fully its primary spiritual dimensions, is not able to estimate properly the strength of the spiritual forces and factors involved but fearing them, would naturally view with concern the fact that the largest and most thoroughly organized member of the body politic embraced at the same time the most enlightened and progressive portions of the population.

Admiral Mahan, on a letter to Dr. Brown quoted in the pamphlet referred to above (K.C.C. p. 21) says,

"The suspicion excited by Christian gatherings is not only natural but has been characteristic of non-Christian governments from the time of Rome. Sometimes it is well grounded, as in the case of English Roman Catholics in the days of Elizabeth and James the First. Men bound together by close sympathies of vital

religion are in a state very favorable to combination for other objects, as for instance patriotic...."

The Government apprehension of the power of Church organization is clearly witnessed by the encouragement given to the propagation of the Christianity by the Congregational Church which has a form of polity devoid of unity and integration and therefore easier to control.

Presbyterian organization with its self government and unity and Methodist organization with its unity and its added relation to a foreign ecclesiastical body of great power are both obnoxious to the Government.

Another reason for the Government's suspicion of the Church in Chosen is the fact that foreign influence exercises great power there. (It must be admitted that while technically autonomous the native church was dominated for a long period by foreign influence. But the church has rapidly come into its own, in its assemblies being able and ready on occasion to out vote foreigners and this very year marked a movement, initiated by missionaries for their actual withdrawal from any other than advisory participation in Church assemblies.) The existence of this foreign influence has beyond question been an added irritation to the authorities who felt that it was an obstacle in the way of the Japanization they wished to effect. A former Governor General is reported to have said "we can't have the missionaries here trying to make little Americans out of the Koreans". The remark was not justified but it indicated sufficiently the official thought.

The inselute effect of the present disturbance therefore, a disturbance in which Christians have taken prominent part, has been to confirm and strengthen the suspicion which already existed against Christianity. The fact that it has been in no sense a purely Christian uprising and the further fact that it was not purely Christian in origin will not offset the consideration that Christianity has apparently proved itself to be hostile to the Government. This interpretation of Christianity on the part of the Government must be borne in mind as an explanation of their present treatment of the church. Naturally the Government has issued no statement to this effect, but actions of officials speak louder than Government proclamations. The vice Governor of Chong Chung Province, a Japanese and therefore the real executive of the Province, called in prominent Koreans including some Christians and in a public

meeting advised people to have nothing to do with Christianity which was a western religion and not adapted to Orientals. Police officials are urging the same thing every where. The Procurator in making his case against the clergy at the public trial said "It is impossible not to suspect Christianity in the matter".

From the very first day of the demonstrations the officials have paid more attention to Christian participation than to that of any other class. Arrests of those actually taking part in demonstrations and made upon the spot were naturally made without discrimination but in the campaign of general arrests which followed throughout the country Christians have been singled out for marked discrimination, even before demonstrations have taken place in many instances.

Throughout the country the police immediately began to arrest pastors, elders and church officers. Some of these have been released after weeks of imprisonment and examination. Sentences against others are being daily pronounced, even in the case of men who took no part in the demonstrations, ranging from 6 months to 3 years of penal servitude. Of course no apology is interred for those who took part in the uprising deliberately and expecting the consequences. We are emphasizing the fact of the wholesale arrest and beating of Christians simply because they are Christians. In some villages the men and women of the village were called together, all those who admitted that they were Christians were maltreated or arrested and the others sent away. Wayfarers met by soldiers and gendarmes are asked whether they are Christians and beaten and abused on the admission of the fact. Korean Christians remaining in villages are given all sorts of announcements by local police and gendarmes. They are told that Christianity is to be exterminated, that all Christians are to be shot, that meetings are to be forbidden. It has been stated that the Saunto Ijo is to be completely abolished because it is a native religion but that Christianity, because of its foreign affiliations while not being abolished will be reduced by legislative restrictions to half its present size. There is of course no uniformity in these announcements but they all are evidently part of a campaign of intimidation. That they are not groundless statements is evidenced by the fact that 19 churches have been partly or wholly wrecked by soldiers, bells, furniture, Bibles and hymn books being smashed or burned. Seven other churches

have been burned to the ground. we have no record of churches of other missions involved except as noted below.

The effect of this treatment varies in different localities. In some places worship is entirely suspended, church officers not under arrest are in hiding and the congregations are scattered. In some places church meetings have been forbidden; in others the services are continued but with reduced attendance and police detectives and spies present; in still others the disturbances have had no effect on the congregational gatherings and many new enquirers are present, ~~attracted~~ attracted doubtless by the reputation for patriotism which christians have acquired. It may be said that the local officials are always ready with some absurd explanation of the destruction of church property such as that ~~that~~ the christians burn their own churches to show their abandonment of christianity or that non-christians burn them in hostility to christians.

Since the bringing in of additional troops in from Japan things have grown incredibly worse. These troops were brought in with the avowed purpose of "using severe measures" and interpreted in the light of facts this means a campaign of fire and sword and devastation, the burning of whole villages accompanied in some instances with the massacre of inhabitants in the most approved style of Hun and Turk. At present writing attention is centred on a group of villages less than fifty miles from the capital. Two weeks after the first reports of village burning reached Seoul, investigation was made by foreigners. A party went to find the burned villages and came on the ruins of one still smoking. It had been burned the day before. At this village, called Chey An Xi the soldiers called the village men together in the Methodist church, about thirty men in a village of forty houses. Both christians and non-christians were present. The soldiers then fired on those present to kill all possible and then burned the church building over the heads of dead and wounded. Six men broke through the wall of the burning building and tried to escape but were bayoneted outside. Two women who had joined their husbands were shot with the others. The village was then burned to the ground. Photographs were taken of ruins and burned and bayoneted bodies. The facts are personally attested by representatives from the British and American Consulates, members of the Red Cross Society and of the Patriotic League of Britons Overseas (Exhibit 7.) These outrages had been going on for a period of two weeks

and continued in that district until the very day of the unexpected investigation by foreigners. Four other devastated villages in the district have been visited and reports from eleven others have been received. The same thing is being reported from other parts of Korea and though they might have been received with incredulity under other circumstances nothing is now too horrible to be believed. In all instances the hostility of the soldiers and gendarmes and police is directed against Christians. Christians in districts adjoining the devastated region have been told that the same thing would happen to them, and over large areas the people are sleeping out in the hills without shelter at night because they dare not stay in their villages which may be burned over their heads at midnight and the inhabitants massacred.

In one village the Christians were ordered to tear down the church building and told that unless they signed an agreement not to be Christians they would be arrested as insurgents. Profession of Christianity is regarded as equivalent to confession of revolutionary purpose.

In a recent issue of an American church magazine is a statement to the effect that "Japanese have a feeling of respect for Americans akin to worship"! The author of that article should spend a few moments in the presence of the servants of the Government of Chosen and learn their opinion of everything American and Christian.

In parts of the country where the reign of terror is being maintained people dare not walk from one village to another for fear of being shot and the men dare not work in the fields. Frightfulness of another kind is employed. Inhabitants of villages are lined up to be shot and then sent away to another day when the process is repeated. Even though not actually shot on these occasions the people have the instances of massacre and devastation before their eyes and never know when the threat will be carried into effect. And always the animus is directed against Christians.

As a result of the publicity given to these nearest outrages the Government is taking relief measures for the people of the four villages and promises help and farm implements and seed. They are not able to restore the dead farmers to life however and nothing would have been done if the foreigners had not raised a storm of indignation. Nothing had been done in the case of villages similarly devastated two weeks before. The Japanese excuse is that the people were called together for instructions

and in their efforts to escape kicked over a lamp and started the conflagration! which leaves the massacres unexplained but is a sample of the average police explanation accepted by the Japanese.

We can not go into further details in this report. The accompanying documents may be examined. But it can not be doubted that a persistent campaign is being carried on against Christianity under plea of suppressing revolt.

Vilifying, beating old men and little children, breaking up meetings by armed officers and men, wholesale arrests, brutal treatment of these under-arrest, threats and intimidation and massacre are all being employed to break the spirit of Christians and to prevent the spread of Christianity. These statements are supported by photographs, signed statements and narratives on file at the American Consulate General and at the Embassy at Tokyo.

VII. Immediate Effect of the Disturbances on Mission Work.

A. Evangelistic.

1. Itineration. Regular country itineration involving the ordinary visitation of successive churches for the examination of candidates for admission, the administration of sermons and general instruction is at present impossible. Disturbed conditions make it unwise. The local officials are irritated by it and this is to be avoided as far as possible when there is more or less anti-foreign feeling abroad owing to the feeling that missionaries are responsible for the present disturbances. The Christians in many places do not wish visits from foreigners at this time owing to the fact that such visits have brought down the wrath of local officials on them and make things worse. Visits which might happen to coincide with or immediately precede some local demonstration would serve to verify the charge of instigation in so far as the official mind is concerned. And in any case the people are too much upset by present conditions to profit by the ordinary routine visit of the missionary; This does not mean that the country churches are to be absolutely neglected but that for the present visits will not be made except when special conditions warrant ~~it~~ or demand it.

2. Personal Work. All forms of personal work are unusually difficult now. Wayside preaching is out of the question. House to house visitation is viewed with suspicion. Distribution of tracts is forbidden and personal conversations are apt to be misunderstood both by the person with whom they are carried on and by observers if they happen to be police or some of the countless spies now in service.

3. Church Conditions. In the cities, for the most part, the arrest of local pastors has thrown the care of the congregations back on the foreigner and it seems wise ^{that} as far as possible the missionaries should have charge of services for the present lest there should be some indiscretions committed in connection with church services, under stress of excitement.

It is difficult to make any generalization in regard to the country conditions. Among reports "Attendance at the city church is a large or larger than ever. A number of country churches have about the usual attendance. In at least four country churches all the aged men have been arrested so we are not sure whether the rest are trying to meet or not.

but

At one place Christians have been forbidden to hold services hereafter though the Christians deny having had any share in the demonstrations. At another place the people are annoyed so much at meeting that it is hard to hold service. At another place they are afraid to meet save in private houses...without singing and so far as observed in a dozen or so places the spirit of real worship was absent, the thoughts wandering and the minds and hearts much disturbed and prayers stilted".

This probably represents a general view of the situation throughout the country. For instance Pyeng Yang reports, "Four cases are known where congregations have greatly increased. Others are of course below normal. In the city congregations the attendance is often swelled by large numbers of country people who have come in to visit friends, bring food to prisoners and to hear the news. Information about the country churches is most meagre. We have practically no callers from the country churches. As we can not go to the country it is most difficult to know the real conditions".

Chai Ryung reports that with some notable exceptions the condition of the churches is about the same as in normal times.

Kang Kei. No report yet.

Paiku reports that "all the officers except one or two in the three city churches have been under arrest. Two pastors are sentenced to three and two years penal servitude respectively. In some parts of the district church meetings are impossible while in others there is a large attendance of non Christians attracted by the patriotic energy of the Christians".

Chung Ju reports no particular disturbances of church conditions.

Seoul reports; "City churches have held their evening meetings before dark. Attendance at all services less than normal. County churches have not been particularly molested in the services, but many officers and members were involved in demonstrations and many are in jail".

Syen Chun reports; "almost all the congregations are meeting for worship although in one county only one service a week is permitted and in neither the Wednesday evening service is prohibited. The numbers which gather however are in most cases below the average. Many pastors, elders and leaders are unable to serve their congregations in the usual way.

4. Church Officers. (a very fragmentary report)

| | Pastors. | Helpers. | Other officers. |
|------------------------------------|----------|--------------------------------|-----------------|
| In prison. | 35 | 17 | Hundreds. |
| Unable to work. (in hiding etc) | 26 | 27 ² / ₇ | No figures. |

5. Church Property. Destruction of church property has been more common in the north than elsewhere. Eighteen churches have been damaged, doors and windows smashed, furniture and books destroyed in the Pyeng Yang territory. ^{Seven} ~~Six~~ have been burned ^{to the ground} in the Syen Chun territory (See exhibit 1.) We do not have reports from other districts as yet concerning the destruction of church property by police or gendarmes. A complete record will be compiled as soon as possible. Some Methodist churches, both of the Northern and Southern Mission have been destroyed.

B. Educational Work. Educational work is practically at a stand still.

The schools closed automatically when numbers of the students became involved in the demonstrations. Many of the teachers in the different schools were immediately put under arrest whether they had had any share in the disturbances or not. For a few days after the demonstrations began efforts were made to resume studies in some instances at the request of the local civil officials but the students who were made to do so, for the most part refused to attend school until national affairs were settled.

The treatment of students from the girls schools who were arrested differed in different localities according to the character of the local police; those in Taiku were under arrest three weeks and were kindly treated but the appended affidavits will show that this was far from being the case elsewhere. The future attitude of the Government toward

private schools including our Mission schools can not even be conjectured.

The Theological Seminary at Pyeng Yang.

It has been impossible for the Theological Seminary to open. The day set for opening coincided with the days of the first demonstrations. Five students sitting in their dormitory room and taking no part in the demonstration, having just arrived from Taiku in the South where the movement had not yet started, were seized, taken to the police station and without examination or trial given twenty nine lashes each. They were tied to a kind of wooden cross during the process and it was brutally suggested to them that they being Christians should enjoy being punished on a cross as was their Saviour. The beating was at first administered by a Korean policeman but as he was too gentle with his country men a Japanese took his place. These men are elders in the Presbyterian Church. They have no redress. These wounds were seen by foreigners after the beatings. The possibility of more of this occurring as well as the general disturbance have made it impossible to open the Seminary this Spring, but it is planned to open in the Fall.

The Bible Institutes are all closed.

The Primary Schools of the Korean Church are much disturbed. Those in the chief centres are kept open but those in the country districts are largely closed. The arrests of large numbers of teachers presents a serious problem for the future.

C. Medical work. Mission hospitals have been carrying on their

(50)

A.I.I.

work as usual. They have been taxed to their utmost capacity in carrying for the wounded during the recent disturbances. (See exhibit U.) It will be remembered that there are no physicians for Taiku, Chung Ju or Pyong Yang at this time.

D. Property of the Board. So far as is known no mission property has been injured in any way since during the disturbances. Koreans would not and others have not brought any damage to mission property.

E. Missionaries. No missionaries of our church have been attacked or injured. The houses of many have been searched especially those of Pyong Yang, that of mine in Taiku. Mr Roberts was under temporary arrest. The case of Mr Henry has been dealt with above.

VIII The Outlook.

The uncertainty as to the outcome of the present disturbances is increased by the fact that the Government of Chosen finds critics of the administration in the ranks of its own civil officials and in the liberal parties in the Imperial Government. Investigators are not slow to criticize what they characterize as the stupid policy of the military regime, while the leading journals of Japan are to the extent of their meagre information joining in a protest. Except for rumors to the effect that the student class in Japan are beginning to favor Korean liberty there is of course no one among them who favors independence for the Koreans though the more advanced like Mr. Kato have come out in favor of autonomy but many of them feel that the military administration ought to give place to the civil in the future and that the military administration has made a failure in their colonial policy. As intimated above, right minded Japanese in Japan proper do not approve of the government's extreme methods in Chosen and are asking for a change.

It is possible that Governmental reforms may take place. A recent statement of Mr. Yamagata the Administrator General is to the effect that "this agitation is deplorable, coming as it does just on the eve of government reforms" (the italics are ours). But all officials seem to agree that the present uprising must be crushed before any reforms can be instituted, while the interpellations in the Diet in regard to the Korean situation seem to be a criticism of the Administration for failing to maintain order in the Peninsula rather than a suggestion that the underlying causes of the disturbance be discovered and removed.

We must recognize also that democratic tendencies are manifest in the Japanese Empire as well as in the rest of the world and momentous events may occur at any time even before this report reaches the Board. Only a few days before yesterday two automobile loads of Japanese rushed through the streets of Seoul shouting "Democracy, Banzai". Some sixty arrests have been made in connection with the demonstration. Many and conflicting forces are at work to-day in Japan as well as Korea. But we must not forget the most obvious fact that unless there is some marked change in government policy or in the character of the administration or both mission work in Chosen faces a period of great limitation and restriction and difficulty. There are grave problems ahead.

(57)

K.I.S.

The "Peninsular Magazine" a monthly published in Seoul by a Japanese out for the Koreans and in the Korean language had its April number confiscated, further publication prohibited and the editor arrested because it published a long editorial criticising the Government General's handling of the situation.

The Administrator General has just recently returned from a trip to Tokyo. It had been hoped that his return would mark the announcement of conciliatory measures, but on the contrary the official announcement is to the effect that the "lenient" measures employed in the past would be exchanged for utmost rigor and a new law has been promulgated by the Governor General making "any disturbance of the peace with a view to effecting a change of Government" an offence punishable with ten years penal servitude and significantly and specifically including foreigners in the ruling. (Exhibit B).

The effect of the Administration's Rehoboam policy at this time can only be conjectured but there are those who feel justified in quoting a trite proverb, to the effect "whom the gods would destroy they first make mad".

Ex. 19

1919
1767-

THE PRESENT MOVEMENT FOR KOREAN INDEPENDENCE

IN ITS RELATION TO THE MISSIONARY WORK OF THE PRESBYTERIAN CHURCH (U.S.A.)

A Private Report Prepared for the Board of Foreign Missions

By the Executive Committee of the Chosen Mission,

At Seoul, April 22d to 24th, 1919.

MAY 29 1919

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Pyeong yang, Korea,
April 23. 1919.

My Dearest Chittie:

I am enclosing some of the things I have been gathering. When you have read them send them on to Wilbur and he can send them on to Will and he can have them printed in the Independent if he won't put our name to it, the old one took from the Kobo Chronicle of course will say its taken from that paper. As you will see these letters are going out through China, we are neutral, but you of the true facts must be known. It would take volumes to write it all. I doubt if any of the things you see in the paper are exaggerated. It would make your hair almost stand on end to hear some of the things we have heard. Just the P.M.

Song Nwasa who use to be at Nawa
has just returned from Han Chien where
his daughter in law was stripped of
her clothing, her hands tied behind
her back and she was tied up for
five hours, that is now hung up
by her arms, when she was let
down she could not get her arms
in front of her body until some one
rubbed them & helped her. No man
a month or more & she does not yet
have the use of her hands. His son
is in prison. She was used this way
because she followed "Hurreah for Horeah"
Mousa. The latest when heard of
the persecutions of the Christians was
this P.M. & occurred at So a mul
20 li from here in Dr. Muppety
territory last Sunday. They went to
the church beat some of the officers
in front of the pulpit, took the
church rolls hunted up the
Christians & beat the whole family
from one house to another. There were
six houses they left. Said they were
tired would come back & finish.
It was because they did not clean
house that day. They had cleaned
on Saturday. Father is now

Continued to .9. Cant go to the
Country, since he heard Song's
story, what a hard time he had
to find a place to sleep on the way
from Hui Chuan. They were afraid
to have him in the house because he
was a noko, and because his name
is Song. The police are hunting Song
noko & morak and if they heard
anyone had entertained a noko
not to come that house. I think I told
you how Chai Hong, Chai Seun &
Dr. Wu's house boy was put in
prison for 15 days because Chai Seun
had some of the students there for
supper whom the police were hunting.
The spies were standing at the little
gate when our old landlady of the
house moved away & supposed they were
told the police that Chai Seun had
the students there for supper for
about 2 or 3 days. The police came
to arrest the students but they had
gone, so they focused on to the three
& took them and beat poor old
Chai Hong unmercifully because
he could not give them all the
information they wanted about
our girls' academy. They drove

beat the other two.

They beat an old man who lives
in front of our house in one of the
like houses, and had him in
jail for 20 days, because he took
down the Japanese flag on the
holidays when they were compelling
the people to put them up. The
police came + told him to put up
the flag which he did just as soon
as the police was gone he took it
down. The police came back + found
it down so they beat this old
man who is over 70 years old
with the stick + blue places
were on him for over two weeks.
Do. Muffett saw this old man after he
got out of jail.

I thought your statement which you
saw in his paper that 12000 had been
killed 45000 put in prison was
exaggerated but many here think it
is not exaggerated. The prisons are
full every where. I heard they had
to take them into the barracks.

I heard that the newspaper correspondent
who is in Seoul from Peking sent
a telegram the other day which cost
15 hundred yen. is your thing

lots in his papers. I am sure.

There are some dreadful things published in his Japanese papers about the missionaries. There is one we must copy and put in this bundle of letters. which was translated from his Japanese paper. Think of a Court holding trials with closed doors. The poor victims at the mercy of this law. They say no one can get in. Father + Mr. Reiver went down yesterday father thought some of his men would try to get in but they could not find any of their names on the list they would not be there in 20 days.

Come back. Do. Moffatt + Mr. Bernheisel were at Mr. Kwoon's trial + we all were there when the judgment was passed. so if we can find out when 리알 of 9월 10일 21일 27일 + 리빙구 21일 + some of the elders are tried father may be able to get in but the trouble is they don't make it known. Some of the Koreans are on the alert + may find out. This will just show you how afraid some of the Koreans are. An officer belonging to one of the missionaries' country circuits came in next into

the Bible Institute building, Dear
the Keeper of the building after the
Massimany. The Keeper said Paul
in the Cellar I want to talk to you
about potatoes. They went down
cellar. Shut the door & when the
old man said "no, no, no, I don't
want to talk about potatoes
I want to tell you there is a man
at the Bible Institute who wants
you to come there so he can
talk to you." So he went, the man
said there are so many eyes
spying out I was afraid to
come out to the country before fall.
Now this is just a little of what is
going on. No you won't worry, we are not
God is not dead, He loves these people
more than we do. He has His own
chosen ones here, my wife pray & trust.
This morning I asked the Lord to give me
a verse and this is what I got Ps. 71:10-19.
The 18 is mine. I said to my family at
the breakfast table "When I see all my
children in the Lord's work, workers for
Him then I'll be ready to go home to glory."
Send this on to Wilbur if its worth sending.
God will take care of us Love of your mother.
Rom 8:28.

WASHER From "A.I.K."

On March 27 when occurred the demonstration here and many arrests were made, young man by name, Li-fong, Hai, the son of the elder-helper of the third city church and a regular member of the same was seized by a Japanese officer, thrown to the ground, and while prostrate was kicked several times on the head and back of the neck. He was bleeding profusely when led into the police station. The above I have from an eye-witness. He was kept in jail for two weeks. During this time, the eye-witness referred to above who was in the next cell and was released at the same time testifies that he heard his friend cry out a number of times at the pain of punishment which was inflicted upon him in jail, which frequently took the form of coating one of the head with the iron key of the cell. After release he still complained of his head. In a few days after his release he was taken sick, and complained of his head, that he suffered terrible pain in his head and that it "ached all over" all over side of his head was gone." He became delirious and died after an illness of about ten days. The night he died he was protesting in his delirium that he was innocent and that his punishment was too severe. The doctor who attended him states that he died from blows on the head. I saw the head and the neck and back of the skull was blackly discolored. He was a secretary to a Japanese lawyer and very widely known in the city. His father is still in jail and another member of the family is at the point of death.

Among the demonstrators at the military base near here three were shot dead and a number wounded and some 40-50 taken prisoner. Among the wounded I have seen one and have the following story directly from him. In the early P.M. there took place a demonstration and some arrests were made. Late in the P.M. he and some fifteen others were standing at an iron store when a man who had been wounded. There were some soldiers, eight policemen, gathered and ordered them to leave. "By order of the government" he then asked what they meant by shooting an innocent man. Thereupon a soldier started him with the gun. Upon seeing this he was treated to a volley and was fired upon and that in the side. While screaming from this wound he again complained against such treatment and was answered again by another shot through the neck. The second shot was fired by a local Japanese merchant, although there were at least ten regular officers of the regiment and only some fifteen men gathered. I understand that two Japanese aviators saw all the shooting that day and boasted of the same.

I had another personal testimony from a released prisoner of the use of the key placed between the fingers and the finger being then at the head, the key is turned until the arms become paralyzed. This is the second personal testimony from eye-witness to this form of torture.

The reports of deaths from shooting here were all exaggerated and no report of the death or burial of any.

I spent the entire day of April 11th at the court attending the trial of some 70 old Christians. Among those remembered for names were some who testified that they were simply in the city and had no other business. It seemed that everything was conducted in the severest form.

I

Su

Kwang-li-tic Condition of Western Circuit, Pyeng Yang Station.

| | |
|--|-----|
| Number of churches in district. | 20. |
| 1. Number meeting regularly. | 23. |
| 2. " " irregularly. | 2. |
| 3. " not meeting at all. | 3. |
| 4. " burned. | 0. |
| 5. " damaged. | 3. |
| (The damage done being broken doors and windows, destruction of books rolls, pulpits and lamps). | |
| Number of pastors in territory. | 14. |
| 1. Number on their job. | 7. |
| 2. (Two of these were hiding a while, but are working now). | |
| 2. Number arrested, now in jail. | 3. |
| 3. " unable to work. | 2. |
| 4. " arrested, later released. | 1. |
| Number of helpers in territory. | 14. |
| 1. Number on their job. | 7. |
| (Partially on their job, working carefully but not doing much work). | |
| 2. Number arrested. | 0. |
| 3. " not able to work. | 7. |
| Other officers; general statement. | |
| 1. Number without official leadership. | 6. |
| 2. One church is reported as increased in numbers worshipping. | |

Remarks:

The church in general seems paralyzed. Men, especially are afraid to meet for worship, for fear of being arrested. Particularly is this true of the officers. Lack of leaders present, reveal the danger to all and constitutes a condition unfavorable to worship. In most of the churches where pastors and helpers are at work, the work is done very quietly so as not to arouse suspicion. In some of the churches the people fear to have the helper call, lest that call should subject them to suspicion and arrest.

In four churches the fear of arrest is so great as to have greatly interfered with the farming. The men are not able to put in their crops.

Particular Instances Noted.

At Morak - where the people of a number of villages gathered for a demonstration and shouted "mansei" (hurrah for Korea), the police, one Japanese and two Koreans are said to have fired into the crowd, killing a number and wounding others. This

enraged the crowd, kidnapped the three policemen and killed the two Korean policemen. The Japanese having shelter in the police quarters, kept firing out of the window, whereupon the buildings were set on fire and the Japanese finally killed. After this the gendarmes of Kangsa were notified, and gendarmes and police were sent out, who damaged the church, breaking doors, windows and lamps and made many arrests. The pastor's house is also said to have been damaged.

At Pansyuk, a number of officers came and tore down the bell-tower and carried away the bell-clapper, broke all the glass in the windows of both the church and school-house. It is a large church and all the panes in some dozen or more double windows were smashed in, except six panes. All the Bibles, hymn books, church and Sunday school rolls, and all the school records were destroyed, having been burned in the yard. One of the school-teachers and his wife who were living in the quarters on the compound, had locked their room and gone away. The door was broken, and entering, the police broke open the door of the Korean chest, in which their clothes were locked. They took all the clothes out and burned them in the yard. They caught and round eight men whom they stripped and beat in the church yard; and one of these was burned with matches on the tenderest part of his body. This was told me in the presence of many others and by one of the men who was beaten.

Elder Choi's mother said that the officers took off with them a large picture book which he had in his house, and also took away with them a fine American bicycle of considerable value.

Three women were stripped naked and beaten, because they would not tell where their husbands were. (Most likely they did not know where they were). These three women are Leader Paik's wife, Elder Choi's wife, and Elder Cho's wife. The two former were beaten so badly that two weeks after when we were informed of this, they were still not able to come to the church. The latter, Elder Cho's wife, herself told the missionary that she was taken out of her house by two officers, one a Japanese the other a Korean, was taken away from the village by these two men, out to a pine grove behind the village by these two men and forced to take off all her clothes and was beaten terribly there by them while sitting on the ground.

Another man, by the name of Deacon Choi, was arrested and brought into Pyeng Yang, where he died in prison less than terdays after arrest. The family was notified to come to Pyeng Yang and take his remains out for burial.

Some time later one old lady, who had hired a man to work for her, but who had run away when he heard that officers had come to the village was asked by the officer to present the hired man. She replied that she did not know where he was, after which they proceeded to beat her severely.

When the officers could not find the school-teacher whose clothes they had burned, they took his wife and brought her to Pyeng Yang where she is still in prison.

There have been no services in the church since the beating of the eight men. Many of those who do not have hired help to do their work, are not able to attend to their farming for fear of being arrested. The above trouble was not due to any

demonstration at Ponsyuk itself, but because of what had happened at Morak, where some of the people from Ponsyuk had attended.

Some two or three weeks later the missionary visited Ponsyuk and saw the damaged property and verified what is described above.

At Non-Chang, there was a slight demonstration which passed off without any trouble whatever. Two or three days later, some of the people from Non-Chang and surrounding villages attended the demonstration at Morak, where the police fired into the crowd, killing and wounding many. Of the men injured at Morak, some were from Non-Chang, and surrounding villages. Of the Non-Chang Christians, two sons of an elder were killed. Elder Cha was shot through the arm; a deacon was shot through the shoulder, another was shot through the leg. These three with others were brought to the Hall Memorial Hospital in Pyeng Yang. Later Elder Cha's older brother was attacked in his house at night, and in attempting to escape, was thrust through the back with a bayonet and killed. Later Elder Cha's house was visited, his wife beaten, and forced to burn up all his books. Some thirty volumes were thus consigned to the flames; most, if not all of these, were Christian books. All the church records were burned; only the Japanese school books escaped. The pastor of the church was called into the police-station in Pyeng Yang and questioned, and released. He went back to Non-Chang church where he held services on the following Sunday, after which he was again arrested, brought to Pyeng Yang and is now awaiting trial. Since then the church has not been able to worship on Sunday.

Elder Cha, who was shot in the arm, as soon as he was better and able to go out, was taken to the police station and beaten so terribly that he had to return to the hospital, but with the order, however, that as soon as he should be well, he should again report to the police. The cause of this beating, was that he could not tell who had killed the Japanese policeman.

At Hcrin-mal the officers ordered Christians and unbelievers to meet in the church to listen to the advise from the officer. The bell was rung, and all the people met in the church building. Twenty-six of those present were arrested and brought to Pyeng Yang, six were afterwards released and twenty put in prison. Of these twenty, seven were Christians. Judgment was passed on some of these a few days ago. The father of one of the leaders, and his son, was sentenced to ninety strokes, thirty strokes to be given on three successive days.

On March 1st Pastor Kim Biera of Tai-pyung village, was attending a General Assembly Revision committee meeting, and went to the Memorial Service of the late Prince Yi. In the absence of the one who was to preside, Pastor Kim was asked to take charge of the meeting, which he did. After the Memorial Service he stepped down off the platform and took no part whatever in the demonstration that followed. The next morning at five o'clock he was arrested, put in prison where he is still awaiting trial. One week later, at five o'clock in the morning, the police broke open the door of his residence at Tai-pyung and tore up all his wife's books. They

asked her son where her husband was, to which she replied, "In Pyong Yang". They asked her son where he went to school. He answered, "The Christian school of the village". They threateningly pointed a gun at him, and desperately terrorized the whole family.

On March 1st Pastor Yi Ilvong of the South Gate Church in this city, led in prayer at the Memorial Service of the Ex-Emperor. At the close of the Service he went back and sat at one side with Pastor Kim, and is not known to have had any part in the demonstration that followed. The next morning at five o'clock he, with Pastor Kim, was arrested and is now in prison awaiting trial.

Dear Sirs

I am sending you ^{partial} a report of the Eastern Circuit. I wonder if you could compile some more sending, have this copied & printed to send to some of our friends. I shall send you a list of names to whom you can send what you have printed or copied. Please send this sentence of Mr. Mowry to Uncle Will. I've just got it & the girls copied it. This is the 4th letter. Be sure & let us know if you get there for don't copy any & make any comments on what we have said. I am sending the ^{lots of love}.
Ps. them days.

Wm. S. Smoller

THE PRINTED GOSPEL

The organ of the British and Foreign Bible Society, *The Bible in the World*, contains the following article by Mr. Thomas Babington, who is at present in the service of the Society in Seoul:

Thirty-five years ago all Christian books lay under the ban of the law in Korea, and the first printed Gospel in the Korean language had to be carried across the frontier from Manchuria disguised as waste-paper. The history of those last thirty-five years reads like a new chapter in the Acts of the Apostles. First, we see the Bible Society's colporteurs quietly and cautiously entering the forbidden territory, sending his way towards the capital unnoticed by the crowd—for he was one of their own folk—but dropping here and there a Gospel-leaf that has proved not unfruitful. Ten years afterwards, Protestant missionaries arrived in Korea and began to teach. Finally, the Korean Christian Church embraces over 200,000 adherents. In appraising this result, it would be difficult to over-estimate the spiritual value of the printed Word of God. The average Korean Christian studies the Bible from a spiritual motive, and it means more to him than it does to the ordinary British Christian. There are several reasons for this. To begin with, he has far fewer books. Many Christian homes in Korea possess hardly any printed matter beyond a Bible and a hymn whose Bible-reading in England is often seriously curtailed by the superabundance of other books. I was once discussing this subject with a Korean Christian of many years' standing, who had read practically all the Christian literature published in his own tongue, and felt keenly but inadequately it was. He had heard of the abundance of books that we possess in English; and he said that, while Korea needs more Christian books, and needs them badly, she does not need so many as we have. He compared the Bible to a great fountain of absolute purity, and other Christian books to little streams running out of the fountain-streams into which it is possible for other water to percolate. Some of these, he said, have got so far from their source that they contain little of the pure water, and therefore we must not forsake the fountain for the stream.

Again there is less to distract a Bible-reader in Korea. For it is a land of villages, and 80 per cent of the population live by agriculture. These country farms and hamlets offer far more leisure and recreation. Again, missionaries in Korea have emphasized the importance of Bible-study. In each district, regular classes are held annually for this purpose, which most of the Christians attend. Moreover all Christians in Korea attend Sunday school, where the scholars systematically go through at least one book of the Bible every year.

Most of the copies of the Scriptures circulated in Korea go into the hands of non-Christian folk. We are sometimes asked, "What is the value of this broadcast sowing among people who are total strangers to Christianity?" An answer may be found in the large number of Christians who testify that they were first influenced through the efforts of our colporteurs. Some ask, "Can the Gospel in its printed form be understood by men who have no Christian teachers?" Well, God's method is to work through human agents, and the human teacher of His Word becomes most blessed and useful when he is a channel through which God's Spirit has free course. Where the human instrument is lacking, however, the Holy Spirit leads lonely men into the light. Examples occur in Korea—though not frequently—where men have received the printed Gospel and have become Christians apart from human teachers. One Korean, who is now in the active service of Christ, told me that he became a Christian through reading a tract and the New Testament, without entering a church or being visited by any Christian worker: the Holy Spirit dealt with him through the medium of the printed page. A missionary has described how he visited a mountain village where, as far as he knew, there were no Christians at all. But the B.F.B.S. colporteur had been there, and had left a New Testament of the Gospels in most of the houses; and the missionary discovered an old man, seventy-two years of age, who found the Saviour through reading the Book of books.

In our Society's colportage in Korea the

(Continued on Page 3.)

PYONGYANG MISSIONARIES AND JOURNALISTS

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THE CHOSEN CHRISTIAN COLLEGE

CORNERSTONE LAID FOR PERMANENT BUILDING

The cornerstone of the Charles M. Stimson Building, the first permanent building of the Chosen Christian College, was laid at Yun Hui Kiong, a suburb of Seoul, on Saturday, the 19th instant, at 4.30 p.m., by Mrs. H. G. Underwood, M.D., widow of the founder and first president of the College. Dr. O. R. Arison, president of the College, presided, and in his introductory remarks stated that this was the first of five buildings which would compose the college group, and that the first four of these buildings had been completed. The annual had been purchased from the government in large part, and now consisted of about two hundred acres, and it was hoped to increase it to three hundred acres. The college provides courses in arts, engineering, science, agriculture, commerce, and the Bible, and its promoters hoped that it might be the foremost institution of its kind in Korea. A distinctive feature will be a model village, which will comprise residences for the members of the faculty and teaching force and for the wives of married students. In connection with this village all the most approved ideas of modern town-planning, sanitation, playgrounds, schools, and municipal administration will be introduced.

Bishop Herbert Welsh, representing the Methodist Episcopal Church, North, paid a tribute to the character and generosity of the late Mr. Charles M. Stimson, of Los Angeles, California, the donor of the building, and eulogized the value of education as a force in building up the peoples of the world. Intelligence must not be divorced from faith, he said, and of two good things one should choose not one but both. Intelligence alone will not meet the world's need. As recent history proved, intelligence could be misdirected, and, if so, it is like "power off the track" and becomes a peril to the world. He anticipated that this institution would train students who would be a power for service and be the leaders of civilization in lands both old and new.

The ceremony of laying the cornerstone was then proceeded with by Mrs. H. G. Underwood, assisted by the Rev. A. L. Becker, Dean of the College, and by Prof. S. K. Paek, head of the department of commerce. A box containing current periodicals, copies, etc., was sealed in the stone. During the exercises, prayer was offered by the Rev. J. L. Gardner, presiding elder of Seoul district of the Southern Methodist Mission, and the Rev. Milton J. Cook, of the Goodwin Presbyterian Mission, read the dedicatory Scripture passages. The Rev. D. A. Butler, one of the earliest educational missionaries in Korea, closed the proceedings with prayer.

The ceremony was performed in the presence of nearly all the members of the faculty, but only a comparatively small number of other guests, as, owing to the disturbed conditions, no formal invitations were issued. Owing to the same cause there was a very small attendance of students, a considerable percentage of whom stand under arrest.

April 23, 1919.

THE PRINTED GOSPEL

(Concluded from Page 2)

human instrument is not lacking. As the colporteur does not give his name of the volume he offers, he does not expect what the Book is, and what it is able to effect through faith in Jesus Christ. In most cases he is well-known in the district where he works, and his own life is a living exposition of the power of God. There is no more effective method of circulating Scriptures than by colportage, and no one has a greater opportunity of leading men to Christ than the colporteur. Much of course, depends on his character and the way in which he treats his subject. He considers himself a mere huckster, and feels no personal interest in the ultimate result of his sales. God's Word is still powerful, but its effect will probably be lessened. Our experience in Korea teaches us that to get the best results from colportage great care must be taken in the selection of the men, and that they must have close and helpful supervision. The colporteur has a hard task, and the probabilities are that, if he is left too much to himself, his zeal will cool and his efforts will grow less intense.

In Korea the Bible-seller goes everywhere, for he never can tell where he will be able to dispose of his books. One day in a wine-shop a colporteur found a dozen Koreans drinking together. He began to tell them about the Gospel, and after a few moments one of them turned to his companions, saying, "This man is right; there are many religions in the world, but the Jesus religion is the best." Then I asked the colporteur, "Is the way to salvation taught in your books?" In the end, nearly all the men in that wine-shop bought Gospels. Afterwards their spokesman went round with the colporteur to every house in the village, and helped him to sell no fewer than sixty Gospels, while eight people decided to become Christians.

Nowhere in the world have our colporteurs proved more effective as the pioneers and partners of Christian missionaries. During 1917 the Bible Society colporteurs at work throughout the year and they sold 660,000 books—most of them Gospels.

The Rev. D. A. McDonald, of the Canadian Presbyterian Mission, writes: "Among all the workers employed in the evangelization of Korea, perhaps no one has more difficulties to contend with, more temptations to overcome, or more hardships to endure, than the colporteur, who is the advance-guard of our evangelizing force."

The Rev. F. G. Vesey, of the American Methodist Episcopal Mission, South, who was formerly on the staff of the B. F. B. S., writes: "A Korean colporteur's diary would prove fascinating reading to our friends at home. He meets all kinds and conditions of men, he encounters all sorts of treatment, he goes into every place where an opportunity is available to preach the Gospel and distribute the Word of God. His way takes him along the high road to big towns and country seats, or over the mountain passes and rough hill-paths to villages and hamlets scattered here and there. He visits the markets, meets the crowds gathered to hatter and sell and intent on bargaining or borrowing, and he goes from house to house in sparsely populated places, speaking heart to heart with the lonely farmer.

"Many are the refusals and rebuffs he receives. In a week, if he spoke to 1,000 people, probably not more than one-third of them would give him a careful hearing and of these only a third would purchase the Scriptures. Therefore he must be a man specially fitted for this duty, drawing his inspiration more often than he draws his salary. He also must be a man of facts. He must possess the qualities of a good commercial traveller, a preacher, and a teacher. He must not only know his Bible, but he must be a miniature walking encyclopaedia. The failure to answer a question may result in missing the sale of a book.

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THE CHOSEN CHRISTIAN COLLEGE

Cornerstone Laid for Permanent Building.

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O.R. Arison, president of the College, presided, and in his introductory remarks stated that this was the first of five buildings which would comprise the college group, and that the first four of these buildings had been purchased. The site of all these purchases from the government in large part, and now consisted of about two hundred acres, and it was hoped to increase it to three hundred acres. The college provides courses in arts, engineering, science, agriculture, commerce, and the Bible, and its promoters hoped that it would be the foremost institution of its kind in Korea. A distinctive feature will be a model village, which will subserve residence for the members of the faculty and teaching forces and for the wives of married students. In connection with this village all the most approved ideas of modern town-planning, sanitation, playgrounds, schools, and municipal administration will be introduced.

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JAPANESE RULE IN KOREA.

KOREANS' RIGHTFUL CLAIMS.

VIEWS OF "NEW YORK TIMES."

[*Munich-Chronicle Service.*]

New York, Apr. 21.

The *New York Times* discussing the Korean situation in a leading article this morning says the news about the disturbances in Korea which have found their way to the outer world indicate that there is a conflict between an irreconcilable principle and immovable facts. The facts, which are not seriously disputed, are that the Koreans are better off materially and intellectually under Japanese rule than they were while independent and probably better off than they would be if they ruled themselves. The principle is a passionate desire on the part of the Korean people for freedom.

The Japanese Government, continues the *Times*, has done much for Korea, but the strain of the recent manifestation has brought its worst features to the front. The methods by which the Japanese Government is repressing the nationalist movement are not pleasant in themselves and not likely to create a good feeling between the Koreans and Japanese. Evidence which seems trustworthy tends to show that Korean participation in the Government of the country has been getting less, and the useful and honest and efficient administration which the Japanese in the early days taught the Korean officials is going to waste because the Korean officials are disappearing. Japan's national interests demand that Korea shall not be in the hands of a third Power. On this point the whole world will agree with Japan. Nor can it be disputed that at the time of Korea's annexation to the Japanese Empire this step was probably the best way out for Japan and Korea.

Whether the Japanese have twenty million friends or twenty million enemies in the peninsula depends upon the Japanese themselves, and it is encouraging to note that many Japanese realize the militaristic rule of recent years is hurting Japanese interests as much as Korean. Americans who have studied the situation do not say that the granting of independence to Korea would be a satisfactory solution of the question, but that there should be reforms, less harshness and more participation of the Koreans in the government of the country. Japanese statesmanship, which has never been deficient in ability, should be able to devise means which, while ensuring Japan's control of a country of such importance to her welfare, would enable the Korean people to exercise those capabilities which they have acquired under the Japanese rule and would enable them to feel that they were friends and partners of the Japanese instead of unwilling subjects.

KOREANS IN AMERICA.

ANTI-JAPANESE BOYCOTT.

[*Los Angeles Times*, San Francisco, Apr. 23.]

The Koreans resident in this city held a meeting at which the resolution was adopted that pending the realization of their desire Japanese goods should be boycotted. It is considered that this action on the part of the Korean residents will produce serious effects upon the interests of the Japanese merchants here.

"What Foreign Missionaries Cannot Do" in Korea.

Lady Missionary's
Letter to the "Seoul Press"

The Seoul Press has several times remarked that the foreign missionaries in Korea, with their influence over the people, should have done more to dissuade them from taking up this foolish cause of Independence. The following letter, from a missionary, was written in answer, and recently published in the paper.

Dear Sir.—Several recent editorials in your paper, and especially the one in the issue for March 22, entitled "What Foreign Missionaries can do now" have inspired me to write you just a word or two, as to "What Foreign Missionaries cannot do."

In the first place "although we appreciate the compliment to our superior influence in the particularly advantageous position which we seem to some to be occupying, nevertheless we are obliged to admit are that we only human, and cannot be expected to dissuade any one from doing anything, when we do not know what he is planning to do. We knew that something was brewing, the air was electric with it, but when a missionary pastor asked a Korean pastor only a few days before the first of March for some information as to what was going on or what they planned to do, his reply was in substance, "I would rather not tell you. It will be better for you not to know." They purposely left us entirely out of their confidence.

As for trying to put a stop to what has so suddenly and so irresistibly swept over the country—while willingly acknowledging that there are very much wiser ways to do this than the one which has been tried, that of violence and cruel suppression, the Foreign Missionaries have neither the power nor the right to stay, even the Christian people when they feel so deeply and are so determined. They would simply smile at our protests and go on their way to prison and to death. If our "love seems to be shown too negatively," it is only because our Government is rightly cautioning us to keep absolutely neutral. If this seems to be a "lack of moral courage," let any one who believes so, step into this "particularly advantageous position" and try it out for one day!

As for the acts of cruelty, while we have heard very many stories of terrible cruelty out in country places, some of which are verified by the patients and prisoners that we see dragged in day by day, and some of which we cannot of course verify, as yet, please dismiss from your mind the thought that we are testifying to cruelty because of any stories that we are prone to listen to from our Korean friends. We have witnessed quite enough with our own eyes, on our own property, to satisfy us that the Koreans are about 300 per cent farther away from Japanese than they were three weeks ago, or than they need ever have been, if the authorities had met their protest in the spirit in which it was given, without arms, in an orderly and yet very serious way.

I, myself, though a woman, and abiding within doors, have seen seven people struck down, one of them a woman, have heard the shots fired, and

and studies his Bible, he there learns, if he has not already done so by observation, that the Christian must always expect to be unpopular and persecuted in this world, by the very nature of his profession, for Christianity is "light" and never will this world take kindly to the idea of having its evil deeds exposed. Most of all, is the Foreign Missionary taught to expect anything but "popularity." The first missionaries who came to Korea were stoned by the Koreans....Did that "risk of their popularity" daunt them? Some of them are still on the field after twenty or thirty years of "loss of popularity" from one quarter or another. Those of us who came later and so missed any persecution from the Koreans are not left in any doubt as to whether we are "popular" with the editors of most of the papers in Japan, and probably a goodly number of their readers. No, loss of popularity is not what we fear. Our Master when on earth was popular with only a small group of people, and "is the servant above this Lord."

Moreover, we should not be able to do anything "to help them out of the difficulties into which they have fallen," without running the risk of being at least misunderstood by the military authorities. In Fusan, two Foreign Missionaries seeing the school-girls in their charge going down the street, ran out and tried to turn them back. Were they commended for "endeavouring to get them to retrace the erring steps they had taken"? They were told that they lied, that they were inciting the girls, and were kept in the police station, two nights and a day. Surely, we are compelled to admit that it would take a high degree of "moral courage" for those Missionary teachers to attempt again to dissuade their pupils from "empty demonstrations." While these demonstrations may seem to some to be so "empty" a huddle that it can be pricked with the point of a bayonet. I doubt if there is a single missionary who feels that any word of his would have any weight to slay the mighty tide of feeling that has swept over the country and which has been so greatly augmented by the war. It has been related that even those who have been most optimistic about the ultimate cementing of the friendship between the two peoples are now in despair.

Of course, as there is no free press in this land I do not expect to see this letter in print, but I felt impelled to write you in reply to these editorials, so that if you really believed what you are printing, I might enlighten you a little.

Thanking you for allowing me to monopolise so much of your time, I am, respectfully yours,

(Mrs. S. L.) EBLYN M. ROBERTS.
Pyongyang, March 22, 1919.

CORRESPONDENCE.

China and America.

How to Treat Koreans

To the Editor
The Peking Leader.

Sir: In a Reuter's telegram from Philadelphia, published in your issue to-day, I note the Korean delegates have held a congress, in that city, to agitate and secure sympathy from the great Republic over there. They certainly will not be shot down by American soldiers or even arrested, but will receive a warm

Korean Nobles Petition for Independence.

Newspapers Warned to Make Mention of Noblemen's Action.

One Petitioner Arrested

Peking, April 25

A message from Korea, dated April 21, states that two of the most prominent Korean nobles, Viscount Kim Yoon-sik, formerly Minister of Foreign Affairs, and Viscount Yi Yong-chik, formerly Minister of Education, have sent a joint petition for the independence of Korea through the Governor General of Korea to the Emperor of Japan and the Cabinet. These noblemen received their titles from the Emperor and their action has tremendous significance. The Japanese authorities have warned the newspapers that in case any Korean noblemen took such action it should not be mentioned.

The following is a summary of the Viscounts' petition

A way of doing things is only good as it accords with the times, and a Government succeeds only when it makes the people happy. When a Government fails to bring happiness to the people it is not a good Government.

It is now ten years since Korea was annexed to Japan, and though some profit has come to the people by the clearing away of abuses, the people have not been made happy. To day when the call for independence is given in the streets ten thousand voices answer in response. In a few days the whole nation vibrates to its echo, and even the women and children vie with one another to join in the shout. When those in front fall, others take their places with no fear of death in their hearts. What is the reason for this? Our view is that the people, having suffered pain and stifled their resentment to the bursting point, have at least found an opportunity for expression, and like the Yellow River, the flood of feeling has broken all bounds and no power can restrain it. We call this the expression of the feelings of the people, but does it not rather show the mind of God himself?

There are two ways of meeting this condition. One is by kindness, the other by repression. The liberal way would be to speak and soothe and comfort, so as to remove fears and misgivings. That would soon lead to an end of the demonstrations. But the use of force, on the other hand, a force that would cut down, beat to pieces, and extinguish, only arouses more and more the spirit of the people and can never conquer it. If you do not arrive at the truth, you will never settle the matter.

The people now roused to action desire that the liberty be restored to them which they once possessed in order that the shame of their slavery may be removed. They have nothing but bare hands and a tongue with which to show the resentment they feel in their hearts

The good and superior man would pity and forgive such as these and regard them with tender sympathy. We learn, however, that the Government is arresting people right and left till the prisons are full, and there they whip, beat and torture them until some die under the punishment. The Government also uses weapons till the dead lie side by side in the streets, and we can no longer endure these dreadful things.

Nevertheless the whole nation rises more and more and the greater the force used to put it down the greater will be the new disturbance. How is it that you look not to the cause, but think only to suppress the manifestation by force? You may cut down and kill those who rise up everywhere and so change the appearance of things, but the heart of the people you can never change. Every man has written in his soul the word "Independence," and those who in the quiet of their rooms shout for it are beyond the possibility of numbering. Will you arrest and kill them all?

Even the sage cannot run counter to the times in which he lives. We read the mind of God in the attitude of the people. If you do not make the people happy history shows us that there is no way by which you can hold their laud in posses-

Dr. Armstrong on Korea.

Comparison with Belgium.

(Special Correspondence.)

The world is beginning to wake up to a knowledge of the real Japan. Preachers, Editors, and Newspaper men, are teaching America and Canada, and telling out the story of Japan's Awful Militarism. Among them is Dr. Armstrong, who has just returned to Canada, after several months in Korea. He personally saw some of the soldier outrages there. (The following is from the *Mainichi Chronicle Service*) Vancouver, Apr to Dr. Armstrong, the Toronto Editor and Assistant Secretary of the Foreign Missions Board of the Presbyterian Church of Canada, who recently came back from the Orient, lectured at St. Paul's Church here. In the course of his lecture he said that Korea is being tortured and oppressed by the Japanese military as Belgium by the Boches. Twenty million Koreans he said, were in a state of revolt.

Korean Agitation, Officially, About Over.

Thanks to stringent measures, and the arrival of troops, the Korean agitation is about over, claims the *Seoul Press* of April 17th. It also states that there is "no hope for agitators" from the Paris, Peace conference.

Nevertheless the *Korean Daily News* of the 17th prints some nine accounts of disturbances in different places, with the usual shouting crowds, shooting soldiers, and the regular reports of killed, wounded and arrested. These uprisings all took place since April 11th.

A Night of Terror at Suwan.

The same paper reports a night of terror at Suwan, 27 miles from Seoul. This large town has had repeated uprisings, and now the time of and punishment has come.

On the night of April 16th two large companies of Japanese troops, over 1000 men, came to the town, searching about 3000 houses and arresting over 500 people. They smashed in doors and windows, overturned things generally, and burned. Many houses and persons were taken by surprise. At Syun Chun, 70 Koreans were arrested on the 13th, 4 were killed and others wounded.

Anti-Agitation Movement.

In a dispatch from Seoul of the 18th, the Japanese report the endeavor to organize a league to present the recurrence of Independence Agitations. This was started at Taiku, and is rapidly spreading, so it is claimed, to other places. Korean citizens are giving general approval to the league, and so it will keep towards a quick suppression of the agitation, hopes the Japanese.

Japanese and Foreign Reports Differ.

An Interesting Comparison.

Christian Church Burned

"On Tuesday at 6 a. m. fire broke out at a Christian Church at Tyungju, site of a district office, in North Pyongan Province, and the whole building was reduced in ashes. The loss is estimated at ten thousand yen. It is suspected that some Koreans, detesting the purposeless agitation, have been driven by their bitter indignation to commit incendiarism at the expense of the church."

The above item of news appeared in the *Seoul Press*, of April 13th, a Semi-Official Japanese organ.

The following letter from a foreign missionary, of that district who has looked into the matter was sent from Korea on April 16th

Burning of Tyungju Church.

"On April 8th, gendarmes came to the large newly built church in Tyungju city, gathered the mats and other furniture together and set fire to them. They also put out the fire. (The christians have been bending every energy to the building and paying for this church).

On April 9th, at night as on the 8th, a large pile of combustible material was heaped about the pulpit and set on fire. A deacon of the church rang the bell and a few christians came together and put it out. The next morning, the police commanded the christians who had houses near the church to move away—the pre-

Pacific Service.

Provisional Constitution of Ta Han Republic.

Provisional Republic to Carry Independence to Completion.

Peking, April 29.

The following is the text of Provisional Constitution of the Korean Republic which has been printed and circulated in Korea by the representatives of the Provisional Government.

Proclamation of the Provisional Constitution of the Ta Han Republic

By the will of God, the people of Korea, both within and without the country, have united in a joyful declaration of their independence, and for over one month have carried on their demonstrations in over 300 districts, and because of their faith in the movement they have by their representatives chosen a Provisional Government to carry on to completion this independence and so to preserve blessings to our father and grandchildren.

No Class Distinction among Citizens of Republic

The Provisional Government, in its Council of State, have decided on a Provisional Constitution, which it now proclaims.

(1) The Ta Han (Korean) Republic shall follow republican principles.

(2) All power of State shall rest with the Provisional Council of State of the Provisional Government.

(3) There shall be no class distinction among the citizens of the Ta Han Republic but men and women, noble and common, rich and poor shall have equality.

Religious Liberty and Freedom of Speech, Writing and Publication.

(4) The citizens of the Ta Han Republic shall have religious liberty, freedom of speech, freedom of writing and publication, the right to hold public meetings and form social organizations, and the full right to choose their dwellings or change their abode.

(5) The citizens of the Ta Han Republic shall have the right to vote for all public officials or to be elected to public office.

Compulsory Education and Military Service.

(6) Citizens will be subject to compulsory education and military service and payment of taxes.

(7) Since by the Will of God the Ta Han Republic has arisen in the world and has come forward as a tribute to the world peace and civilization, for this reason we wish to become a member of the League of Nations.

(8) The Ta Han Republic will extend benevolent treatment to the former Imperial Family.

(9) The death penalty, corporal punishment and public prostitution will be abolished.

National Congress to be Convened Within One Year

(10) Within one year of the recovery of our land the National Congress will be convened.

Signed by

The Provisional President of the Council of State,

The Provisional Secretary of State,
and the Ministers of Foreign Affairs,
Home Affairs,
Justice,
Finance,
War

and Communications

In the 1st Year of the Ta Han Republic, 4th Month

The Six Principles of Government

The following six principles of Government

(1) We proclaim the equality of the people and the State.

(2) The lives and property of foreigners shall be respected.

(3) All political offenders shall be specially pardoned.

(4) We will observe all treaties that shall be made with foreign Powers.

(5) We swear to stand by the independence of Korea.

(6) Those who disregard the orders of the Provisional Government will be regarded as enemies of the State.

(a copy is tucked in behind this page)

Koreans Subdue

— (9) —

A despatch from Seoul of the Korean Daily News states that uprisings have broken out in the North of Seoul, and in connection with the trial of Korean offenders.

Seven villages near Pok Chong, in a big demonstration on April 10th, a crowd of over 100 gathered, but did nothing but shout "Man-ri" and wave Korean flags. They were dispersed by cavalry men who freely used their swords, as they are not reported to have fired. On the 17th at Yang Ju an anti-Japanese demonstration was held and 7 were shot down by the troops. Kang Keon in the North, several thousand gathered on the 10th and 14th dispersed by mounted troops.

In the 10th demonstration at Chiu Chiu on the 17th, 1500 gathered to demonstrate. "Man-ri" and 8 were killed and 12 severely wounded by the Japanese troops.

On the 18th at Chiu Ju the court was to sit for the trial of the Korean prisoners, but the demonstration gathered before the court house and the trial was postponed. The troops dispersed them with great force, and 30 were killed and many were killed and wounded at the Hung on the 18th. Koreans were arrested and put into prison at the "Indo-Indo" New Market. The Korean market was not allowed to operate. A Japanese man from Seoul in the 20th states that some of the new Japanese troops have arrived here.

Awful Punishment to Korean

Demonstrators

Special Correspondence

The following letter to the missionary in Korea, via Seattle on April 25th, 1919.

Have you heard all about Mr. Mowry's trial. He was sentenced Saturday 19th to six months imprisonment, at hard labour, but the case was appealed and he is now out on bail after two weeks in jail. If you have not seen the report of the procurator's examination do get Dr. ... a copy. It was up for ... in court for six months.

... not a Japanese ... set of questions ... and a vindication ...
Dr. Mowry's ...

dict.

The most startling news received recently is of the awful punishment to some villages south of Seoul. Regular massacre it seems, with many houses burned up. In one case forty Christians were shot and their bodies piled into the church which was then set fire to the smell of burnt flesh pervading that was verified by three foreigners, who went out in an auto to investigate. We heard the story here directly from Seoul, and the neighborhood of the distance mentioned was 110 li south of Seoul.

Four churches so far have been burnt to the pastors here burned by Japanese in this territory. In one case the house, 300 load of firewood (450 yen now) and his whole crop was destroyed, a great loss.

We have learned here of the treatment accorded women and girls "examination" by police in Seoul a Whang Hai Do. These police examination seem to have taken lessons from Hun as the troops have of the Turk Armenia.

I trust you will get a fair statement of these and other things from those who have access to journals of inquiring Mr. ... and Mr. ... went to Fung yesterday. That church is under Mr. ... care. It has suffered severely, in a number of cases before, especially at the time of the conspiracy trial.

A UNIVERSITY PROFESSOR ON
THE KOREAN TROUBLE

SUGGESTIONS FOR REMEDY.

For the following translation of an article published in the *Chuo Koron* by Dr. Sakuzo Yoshida, Professor of the Imperial University of Tokyo, on the recent trouble in Chosen, we are indebted to the *Japan Chronicle*:—

"After all has been said and done, the disturbances in Korea are a serious blot in the history of the Far East. It is necessary for this nation to make the firm resolve to wipe it out. In the event of Japan failing to accomplish that end, the honour of the country as a leading nation in the Far East will be lost. It will also seriously affect the progress of national fortunes hereafter. Now, what remedial measures are to be adopted?"

"A certain judicial officer in Korea suggests that every effort should be used for the suppression of the rioters, and in dealing with them no mercy should be shown, but the rigour of the law maintained to the utmost. After the outbreak of riots, such a course may perhaps be necessary, but this alone will not be a sufficient solution of the difficulty.

"Recently, some people may think it advisable to choose an opposite course and give relief to the Koreans, although no suggestion of the kind has yet been actually brought forward. But it is the gracious practice of the Japanese Imperial House that after such a trouble. As this large

the justice of this claim will be admitted by the most fervent advocates of Korean independence. It is best, we believe, that these points should be decided by free and friendly discussion between Koreans and Japanese. In the present circumstances, however, it is well-nigh impossible for the Government to take the matter in hand.

"Therefore, as a fifth measure, we hope that an organisation will be established for bringing about an understanding between Japanese and Koreans. Such an organisation will be immediately useful for clarifying the true underlying causes of the present trouble, listening to the outspoken criticisms of Japanese administration, and preventing misunderstandings. But it will be particularly useful—nay, absolutely indispensable—for the purpose of fixing upon remedial measures for the future. The only question is whether it is possible to create such an organisation as things stand at present. For our part, we do not think it altogether impossible, although we freely admit that it is extremely difficult. If there are any men who can render effective service in bringing Koreans and Japanese together and encouraging and strengthening an amicable tendency between the two peoples, it must be the group of American missionaries resident in Korea. Some people may perhaps object to this proposal on the plea that it would be humiliating to refer a family affair (as it were) to a third party, while others may oppose the suggestion on the ground of rumours about their being involved in the disturbances. On the whole, however, the suspicions against the American missionaries are probably unfounded. Even if this is not the case, it is to be hoped that they are not impervious to reason. As to the objection that the course would be humiliating, it is sheer vanity so long as we Japanese are not large-minded enough to meet and discuss the matter in a friendly fashion with the American missionaries who, like us, are exerting themselves in guiding and teaching the Koreans, or are at least it must be supposed they are doing so, it will be impossible to establish a thorough understanding between Koreans and Japanese. Unless we first succeed in gaining the resident missionaries to our side, it will be impossible for us to gain the Koreans. In this sense, to put in requisition their services in considering the remedial measures to be adopted after the suppression of the disturbances will *ipso facto* be to bring the missionaries really under Japanese administration. A makeshift solution of the pressing difficulty may be left to the politicians. As for the fundamental solution of the matter in the true interest of both Japan and Korea, we do not think that there is any other plan."

Seoul Press
April 25, 1919

over for copy

Apr 24, 1919.

Delegation Arrive a KOREAN WOMEN STRIPPED, TORTURED BY JAPANESE.

Oriental Brutality at Seoul is Told by Eyewitnesses; American Missionaries Take no Part.

[BY A. P. NIGHT WIRE.]

SEOUL (Korea), April 4 (via San Francisco, April 23).—(By courier to Associated Press.) Charges that police, gendarmes and occasionally soldiers have been unnecessarily brutal in their treatment of Koreans are made in connection with the independence movement in this country. Eyewitnesses say unarmed demonstrators who were doing nothing more than cry "Long live Korea" were tied together, struck with the flats of swords or butts of muskets and dragged off to the police station.

Many Korean women were arrested. After their release many of them stated they were beaten and kicked while in jail. They complain particularly that they were stripped of clothing in the presence of men who jeered and scoffed at them.

In some cases they charge their fingers were tied together and jerked violently and that they were forced to extend their arms and hold up a heavy chair and were struck with a stick if they allowed it to drop. Various kinds of mistreatment are alleged.

The authorities, through the semi-official organ, the Seoul Press, said orders were issued to deal moderately with the demonstrators and that more severe measures were adopted only when the Koreans began to resort to violence which threatened the peace. They deny charges of torture.

The semi-official Seoul press prints a letter from Mrs. Lillian M. Roberts a missionary, in which she described scenes she alleged she witnessed. In the letter, she says:

AN EYE WITNESS.

"Myself, though a woman and abiding within doors, have seen seven people struck down, one of them a woman, have heard the shots fired on a crowd of women who had neither a stick nor a stone in their hands, nor were they using their hands to do any violence, simply raising them to cheer.

"I have seen six people beaten and kicked, two of them cruelly beaten after their heads were tied. I have seen 100 prisoners brought in from the country at one time, twenty at another and amongst these were young boys in their early teens and old men, bent over, walking with canes. Two bodies were prostrate on an ox-cart, apparently more dead than alive. I have seen a soldier throw stones after a crowd of fleeing people as if they were dogs, and again I have seen them charge upon men, women and children with bayonets drawn."

The authorities claim Koreans began the demonstration and the Koreans maintain they demonstrated in procession by crying out "Long Live Korea."

At Ping Yang, the old capital, a strong insurrectionary center, eyewitnesses especially mentioned the use of fire hooks by firemen on the bodies of the demonstrators. On the other hand the authorities declare the demonstrators armed the police stations and in many cases armed themselves with axes and knives especially in the interior, thus forcing the gendarmes and troops to use their rifles in justifiable defense and because of the necessity of quelling a demonstration that was developing into open rebellion.

FISTS INSTEAD OF GUNS.

They cite one case particularly where the soldiers used great moderation being unwilling to take human life unnecessarily. A crowd of several hundred Koreans charged across a narrow bridge near Ping Yang which was held by fifteen armed troops. The soldiers, it is said, laid down their rifles and met the Koreans with their fists alone, using as a means of defense the Japanese art of Judo or Jiu Jitsu. Thus they were able to hold the bridge and overcome the Koreans, many of whom were sent flying into the brook below, from which they were able to crawl in safety. In many country districts the troops fired on crowds of demonstrators and many people were killed or wounded.

About fifty wounded managed to reach the Union Severance Hospital in safety. This is a missionary institution founded some years ago by L. H. Severance of Cleveland, O. Although seriously shot in the neck, thigh or abdomen some of them made wide detours across the mountains, fearing, they said that the gendarmes would prevent them from reaching the city. Some of them arrived in a terrible state. They had bandaged their wounds hastily with dirty cloth or with the intestines of poultry (superstitiously supposed to be efficacious) and the result was that the wounds festered. The missionary doctors worked day and night to treat the wounded.

Except in this humanitarian sense it seems established American missionaries have taken no part in the Korean movement. They have been watched closely by the authorities and in some instances subjected to search, but no evidence has been

found that they have been in any way implicated. Before the movement broke out some of the missionaries in a personal way and in a spirit of helpfulness to the authorities appear to have informed them that something unusual was stirring the Koreans with whom they were in contact. They did not know what it was, but they felt something "was in the air." In some instances missionaries asked Korean students what was agitating them, and the students replied they preferred not to tell. They added: "It would be better for you not to know."

Representative Japanese later sought to induce the missionaries to counsel their flocks and their pupils to discontinue the separatist movement, on the ground that it could not succeed, and could only bring trouble and suffering. After a conference American missionaries decided they could not interfere as far back as January, Leo Bergholz, American Consul-General at Seoul, sent a letter to all the secretaries of American missions enjoining upon them the necessity of sustaining scrupulously from participating in the domestic affairs of the country. The occasion for Mr. Bergholz's action was the reported utterance of a Japanese professor that there could be little doubt American missionaries were behind the independence movement. The utterance was made following the presentation to Congress by certain Koreans of a petition begging American help in re-establishing the independence of Korea.

Meanwhile the great majority of the government and mission schools remain closed. Korea has, as it were, gone on a gigantic, but not general, strike. The leaders of the Korean movement steadily have counseled a policy of passive resistance. Their newspaper, which is published in secret, almost daily constantly warns the people they are not to resort to violence; that they must do nothing, just wait. By that method they hoped to obtain reforms if not independence.

Partial suspension of business is causing great inconvenience, money loss and general discomfort and uneasiness. Reports from the interior indicate that the feeling of Koreans against Japanese dominion is running high and that the slogan very often expressed is "until the last minute and the last man."

On the other hand, the authorities report that a number of villages have expressed their readiness to cease the independence movement and submit to Japanese control. The population of Korea is estimated at 17,000,000, and it is difficult to obtain reliable information as to just how many of these are imbued with the spirit of independence.

In some quarters, the opinion is expressed that when the Ponce Conference has adjourned without doing something for Korea, and the people realize that independence has not and cannot come to them, the movement will slowly die out. Others contend that the movement is so profound it will continue indefinitely.

For Constipation.

For this disorder you will find nothing quite so good as Chamberlain's Tablets. When the proper dose is taken you hardly realize that the effect is not natural. Instead of having been produced by a medicine.—Advertisement

"The Seoul Press"

April 27, 1919.

THE DISTURBANCES IN KOREA.

A RATIONAL SUGGESTION

The *Herald of Asia* says: "We yield in none in respect for law and order. We believe that rebellion against constituted authority should be put down with a firm hand, and treason sternly dealt with. Defiance of the powers that be can never be tolerated by any administration. Nevertheless it will not be deemed out of place to suggest that eruptions of violence are more likely to be allayed by gentle and reasonable methods than by offering violence in return. Before resorting to extreme measures it is well to make careful investigations, especially by way of conference. Compel the Koreans in exile to state their grievances lawfully, and then the world will see whether there are grounds for complaint or not. Let the aggrieved appoint representatives to confer with the administrative officials; and let the representatives be received with due respect. It would have a very wholesome effect on the public mind if the officials thus evinced publicly an earnest desire to ascertain the root of the trouble. At all events the air would be cleared and it would appear whether there were any just reasons for the present disaffection. If no reason could be found but a bad one the demonstrators would stand self-condemned before the world, a court more powerful than any that can be organized in the peninsula; and if wrongs were found to exist, the officials would become aware of them and publicly act about their relief giving the masses no longer any cause for complaint. Stern repression without ventilation of the truth will leave the seed of still greater mischief in future. Nothing baffles rebellion so utterly as to have the facts of the case fully known. Full and free discussion, with both sides unhesitatingly stated, shows honesty of intention on both sides, and disarms all criticism in Korea as well as abroad."

over for photo-copy

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above mentioned matter.

I am sorry to hear that you are unable to attend the meeting on the 15th inst. I am sure that your business will be well taken care of by the other members of the committee.

I am sure that you will be able to attend the meeting on the 22nd inst. I am sure that your business will be well taken care of by the other members of the committee.

I am sure that you will be able to attend the meeting on the 29th inst. I am sure that your business will be well taken care of by the other members of the committee.

I am sure that you will be able to attend the meeting on the 6th inst. I am sure that your business will be well taken care of by the other members of the committee.

I am sure that you will be able to attend the meeting on the 13th inst. I am sure that your business will be well taken care of by the other members of the committee.

I am sure that you will be able to attend the meeting on the 20th inst. I am sure that your business will be well taken care of by the other members of the committee.

I am sure that you will be able to attend the meeting on the 27th inst. I am sure that your business will be well taken care of by the other members of the committee.

Japanese Methods of Preliminary Examination
upon Arrest in the Police Station.

- Page 5 -

The story of our "shoe boy" is only one more to add to the many that will make you shudder as you read. He is a rather tall slender timid looking Christian youth, of nineteen years. He has been exercising new paths in the interests of his employer, a foot maker here in the city. On meeting with him he left his hat politely but immediately his "feet" were to our feet, "Have you any shoes to be mended?" "No", and off he ran until the next time.

The Korean uprising has almost caused this boy his life. A few part of the story yesterday. He was caught at night in a certain home which had been his temporary home. There is a number of some wealthy family who was much concerned with the success of the Korean Movement for Independence. Suspicion led spies to a club on the 11th. He was caught together with the shoe boy. At Police headquarters they dealt with the shoemaker first, telling him that he would disclose who was distributing the paper "Independent News" they would let him free. He did not, and the boy who was his tool received punishment for both. The word came to me soon after that that our "shoe boy" had been frightfully beaten and would die. I became greatly troubled for him, even in the midst of my humble tale, more of less true, constantly coming in to our ears, and I remembered him most definitely in prayer. Thirty three days later, I was meeting with some women of the 15th Branch, early, and again heard that our shoe boy was in, a dying condition in the Public Hospital. As there had been no report of his death, I hoped he would escape at least with his life from the death dealing, brutal torturing, Church Church, distinguishing Whilley Jones - the police, in Korea. I went to see him, I yesterday at the hospital - Why was he there? Because the plain citizen does not want to have him die on their hands, or to prolong his torture, for he is miraculously recovering. I entered by the men's office presented my card, and was shown to his room. With out any police interference at which I was surprised. I went in and saw a sad sallow looking sick boy - what must he have looked like three weeks previous. I know God had surely sent me to him. A woman whom I know is in attendance upon him, I was there nearly an hour and a half.

After I learned his story, I sang several hymns, we had prayer and I departed for home. It has been what happened, for it is a miracle that the boy is living. On the day following admission to Police Station, he was questioned about complicity with the Korean Movement to overthrow the Japanese dominion. But in refusal to reveal aught of the affair, was submitted to six hours of "Examination" - a spelling book and torturing for some. Arms were put into rings - along the elbows until the upper body was greatly distressed - (the usual preparation for beating). Biting and kicking was then administered, until his frail body fell fainting to the ground. Cold water to drink was poured over his naked body - the weather being yet cold - with more questions, piled, the same refusal to conceal facts with the result of more beating by their favorite Bamboo rods, and again physical collapse. The dog rods would be interesting to one ignorant of the cause, I examined him there before they had time to know what I was doing. I saw one scar where his flesh had been seared. Some five inches in length by a red hot iron - on the upper part of leg. Of these he bore four. I saw the dead skin line of the welts that were raised by blows on his hands - one hand he said had swollen to twice its size. Two joints of one finger by two fingers wide showed plainly to be like wood too true. His head is still sore but aching from the blows received. Is this not enough? Shortly the doctor called on his regular rounds, and seemed to take great pains in examining him. Turning to me he said his chest was large now better. Was it expedient to cold that his chest was sore? I will tell you. He pulled down his clothing to examine further, and I saw that his whole abdominal region had been involved. A wound, whether by bayonet thrust or Doctor's incision to relieve distress - I do not know, seemed to be healing. Doctor began by gently pressing - but after 33 days this boy was unable to endure even a light touch from chest to groin, and from hip to hip. An ice bag was at his head for fever. Body quite wasted to bone, and only just able to raise himself to a sitting posture.

After the four days of torture and the subsequent ten days of suffering - at the Police Station a physician had been admitted to see him and he was taken to the hospital. After twenty days in the hospital he was now and now another place. After twenty days in the hospital

Peking Daily News - Editorial

Thursday, April 24, 1919

"Mr. Mowry's Sentence"

We are delighted to see that the 14-year-old Timothy has been sentenced to six months imprisonment and at least hard labor or something or other in connection with the movement in Korea. We do not put the matter more explicitly than that because so far as is known here the charge against him was not very definite. The most definite statement of it that we have seen is that he was harboring law-breakers. Of course as the case is still sub-judice, Mr. Mowry, having appealed against the sentence imposed, we shall not commit the gross indiscretion of discussing the verdict or the case at all in fact. For the purpose of our jubilation it does not matter so much as the condemnatory expletive of an itinerant writer, whether Mr. Mowry is guilty or not, the report that he has been found guilty because, whether the verdict be sustained or not, by the time the appeal has been heard, in fact almost before these words are in print, every five-cent Sunday School in America, every tin-roofed tabernacle from California to Carolina, from the Lakes to the Gulf, will be having lessons or sermons on the subject. Every missionary Society in America will watch the matter with the closest attention, every church member in the country will be talking about it, every newspaper will be full of it. For the time being the Peace Conference will fade into insignificance, and the destinies of the American citizen will be of more absorbing interest than the destiny of millions of dollars of indemnity.

The arrest and condemnation of an American missionary will be a splendid advertisement for the Korean cause. If the Japanese authorities had been sitting up at night trying to find a way of advertising their failure in Korea they could not have devised a better way of so doing than by arresting and condemning Mr. Mowry.

A certain amount of credit is due to Mr. Mowry too. He could not have served the cause of Korea better than by getting this sentence, except by appealing against it and thus sustaining the American interest in the subject. Millions who until this moment had not the slightest interest in Korea will now be directly interested in the country. The newspapers will now have long articles on Korea, showing that it was once a free and independent country, that it has passed by degrees into the hands of an entirely alien race, and that it is no happier for so passing. Excellent, every bit of it, excellent.

Again, look what a chance it gives the Korean Delegation to Paris. They could have desired nothing better. The thousand American news paper correspondents in Paris might not be particularly interested in the Korean Delegation's accounts of tortures, massacres and similar treatment inflicted on the Koreans for shouting and making a joyful noise, though we imagine they would not be indifferent even to these things; but what stories they will get now that a real live American has been sentenced to six months' hard labor for a crime that, even if it has been committed, is not in the eyes of those who love liberty a crime at all! They will simply jump at the affair, and the Korean Delegation will get such a hearing as it could not possibly have got otherwise, and as will place it at once in the public eye.

From the point of view of advertisement, which it is the main thing it wants just now, the Korean movement must be devoutly thankful both to Mr Mowry and to the Japanese authorities. One of the unfortunate things about the prosecution of those allegedly concerned in the so-called Korean Conspiracy case was that the Japanese authorities lacked the courage of their insinuations. Over and over again in the course of their trials, the prosecution unmistakable insinuations against certain American missionaries, and several times open charges were made, whereupon those American who were asked to be placed on trial, but the Japanese authorities in those days were too artful to do any thing so trivial; it may be, in the present case, they think all eyes are turned towards Paris, and as things can be done with impunity now that it would have been risky to do them. They will soon find out their mistake if that is what they are counting upon.

We hope that Mr Mowry will carry his appeal to the very highest court, and that the judicial proceedings will last a long time, for the longer they last the better for Korea. It will be a trifling word on Mr Mowry, to be sure, but we feel confident that Mr Mowry will not mind that if he can save the Korean cause. The one thing we do hope will not happen is that the Japanese authorities should withdraw the prosecution, as they did in the so-called Conspiracy case after only a hundred victims had been tortured in mind or body or both. It would of course be pleasant to find the impeccable Japanese authorities in Korea virtually admitting that they had made a mistake, but it would be much more pleasant to see them fighting the battle of their subjects in Korea, and that is what they do in every day's persecution of Mr Mowry. More power to their elbow.

(Copied Apr 29, '19)

he has hope for his own recovery.

Today I purchased two garments which imitate a suit, with
socks for the sick boy, and again started out for the hospital.
Yesterday I had grave doubts as to whether the Police would let me
see the boy, or seeing him would let me get out a car - so provided
myself with an extra handkerchief and my tooth brush. Today I
was really almost arrested if only had a meal ticket in my pocket.

I rode in a ricksha as the time was short, delivered the eggs
supper - mild powder - a clean cover for his pillow - with the clothes
and the transformation was wonderful for the clothes he had or had
the marks of his experience from the first. A Korean nurse
was in attendance during this ~~first~~ visit, she reason I under-
stood later. His soiled clothes were rolled up ready to take along; we
had prayer and rose ~~and~~ was leaving the room when a soldier
fronted me outside of the door. He spoke the sick boy "you
must wait, you must not go" about mid he said "do I would
go to see some body - Imagine, please ~~and~~ they were working up
against me - that I was trying to take care of you, in my
sake! I laughed, how I laughed, for a sake than them - we
immediately - I was in for arrest? Well I did not know. Men, people
were at the ricksha to stop me from escaping - when we calmly
rode up to the main office. Over a half hour elapsed ere any
thing happened, except my terrible plight which was then I
purchased fish for dinner ~~and~~ guests were expected, there was really
little time to spare. However I despatched the above mentioned woman
with the fish ~~and~~ a note. Now I felt easy. Had grace to
keep perfectly quiet, it is the last thing to do in the Orient - that is
to get flustered.

I certainly was the object of much attention. I wondered how many
soldiers would come to take me - whether they would let me ride
or walk. Finally, my assumed meditations were broken by -
not the ~~shack~~ cled - sword ~~and~~ bayoneted soldier police - but
by the coming of just a plain Japanese, in plain clothes
to interview me. I told him all to know. And he was exceed-
ingly mild toward me - when I tell you that he was the
one at the police station who administered the torture to our
"sick boy" until life was most gone. He is also, the acknowl-
edged spy on the foreigners - the official go-between our
general ~~and~~ institutional work ~~and~~ the Police Station.
The interview was brief, saying, that the sick boy was
yet his prisoner. ~~and~~ hereafter if I wished to visit him - I must
first apply to the Police for permission.

It was like thin ice being two far I could go without falling in.
I was disappointed, for I really thought I was going to get inside
of jail for sure. A communitly phone call had been sounded
betwixt me that I was missing. - My Bible woman was despatched
in search of me; a member of the Legal Committee was about
to set out for the Police station, when I returned.

The foreign residents enjoy little freedom - nor are we safe
under the present Japan ~~and~~ U.S. agreements. Ask Uncle Sam!

"For Service or Sacrifice - A. S. D."

Send Now
April 30, 1919.

WAR EXPERIENCES OF A BRITISH BOY FROM CHOSŌN.

EXTRACTS FROM LETTER OF PTE
RAYMOND AVISON

Many American and British boys born in Chosŏn went to the Western front to fight for liberty and justice. It is marvelous that none of them was killed, though many of them ran considerable risks. One of them was the son of the Rev. Dr. Noble of Seoul, who was once rather badly wounded and at another time gassed. Men of his company were all killed but two. The three sons of Dr. O. R. Avison, President of the Severance Hospital, also served at the front and had narrow escapes. The following extracts from a letter written to his father by one of them from Le Mans, France, on February 26 last, will be very interesting to many of our readers:—

We are having miserable weather here. Rain, rain, rain, all the time. Oh, but I wish we would run across some good weather for a while. We are living in tents, but manage to keep warm and dry. I've lived under canvas so long now that I'm well accustomed to it too. Besides, it's a lot better than what we had during the six months at the front. There we had no shelter and simply had to take whatever came along. Rain, mud, shells, bullets, bombs, gas, and everything else. But I'm not suffering from it so have no complaints. The only effect the gas has on me is that I seem to have a cold all the time. The doctors say that it will probably wear off in time. That surely was a close call, though.

Though I was never wounded, I had some very narrow escapes. My pack has three lovely shrapnel holes through it. I had a horse shot from under me, and of course couldn't begin to count the poor lads that fell at my side. At times I fully expected to get mine, but there seemed to be a shield protecting me for I came through unscathed. I very seldom speak of these experiences, but I know they interest you and as I cannot tell them to you personally am writing a few of them down.

Yes, Dad, I was with the forces that were fighting for Ghent. One very queer thing about the breaking of day in Belgium is that it comes all of a sudden. One morning I think it was the 23rd October they split our reconnaissance gang into several parties of two and three, and sent us on a patrol into no man's land. This was at Hevicoe on the Esaut River. We were on this bank and the Huns on the other. Our job was to find some suitable places to throw pontoon bridges across. Well, I had been out there about half an hour and had gotten what oops I could, so sat down on the river bank for a few minutes to rest, when all of a sudden it was daylight. The Germans of course discovered me then, all I could find to hide behind was a small hedge. Jerry immediately swept that hedge with machine guns until I felt there was absolutely no chance for me at all. The bullets were clipping the hedge just above me, and believe me I laid low. I didn't know I could hug mother earth so closely. Soon they let up though, and I got back with my reports without mishap.

One other time as I was crossing a bridge a sniper opened up and swept the bridge from end to end. But, you know, machine guns, like all other contraptions man has made, sometimes miss a few shots. Something goes wrong, and a few shots go past the breech without going off, and so it happened this time. As the prattle of bullets hitting the plank got to me they stopped only to start again just ahead of me.

These are only two small incidents, there being too many to put on paper. Houses and dugouts have fallen in on top of me, killing some with me, but never reaching me, and I've gone over the top with the infantry and always come back safe. Surely God was good to us in bringing the Avisons through without mishap.

As I've said before, my experiences have been worth a million to me, but I wouldn't want to go through them again for two millions. The hardships we went through and the lives some of us had to take are of course unpleasant memories, but we'll try to forget them and think only of what we accomplished.

I was among the first Allied troops in enter Ghent, and believe me we had some reception. As we followed the Germans out, I, being on horseback, followed close behind and the Belgians went nearly crazy to see us. I was one of the men chosen to parade in the formal entry into Brussels, and then again into Aix-la-Chapelle, Germany. We surely had a wonderful trip and one that I'll not easily forget.

Moffett

KOREAN DELEGATION

THE PEACE CONFERENCE

THE CLAIM
OF THE KOREAN PEOPLE AND NATION

FOR LIBERATION FROM JAPAN AND FOR THE
RECONSTITUTION OF KOREA
AS AN INDEPENDENT STATE

Petition — Memorandum

PARIS: APRIL, 1919.



THE PEACE CONFERENCE

THE CLAIM OF THE KOREAN PEOPLE AND NATION

FOR LIBERATION FROM JAPAN AND FOR THE RECONSTITUTION
OF KOREA AS AN INDEPENDENT STATE TO BE EFFECTED BY
AND THROUGH THE PEACE CONFERENCE DECLARING AS NULL
AND VOID OR OTHERWISE ABROGATING THE TREATY
CONCLUDED AT SEOUL ON AUGUST 22, 1910, WHEREBY JAPAN
PURPORTED TO ANNEX THE EMPIRE OF KOREA

Petition

PARIS: APRIL, 1919.



KOREAN DELEGATION

TO THE PEACE CONFERENCE IN SESSION AT PARIS:

THE PETITION of the KOREAN
PEOPLE AND NATION for libera-
tion from Japan and for the reconsti-
tution of Korea as an independent
State

RESPECTFULLY SHEWETH:

The Korean People have been a nation for more than 4200 years, with a settled life and culture and with their country forming one of the historic states of Asia. During most of these **Forty-two Centuries**, Korea enjoyed national independence.

KOREAN INDEPENDENCE RECOGNIZED.

2.—The continued existence of Korea as a separate and sovereign State was recognized by Japan, the United States, Great Britain and other foreign Powers in their respective treaties of peace and commerce concluded with the Korean Government.

In the Treaty with the United States, signed at Seoul on May 2, 1882, it was expressly agreed that "if other Powers deal unjustly or oppressively with either Government the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings."

In the Treaty of Shimonoseki, signed on April 17, 1895, Japan insisted on China's definite recognition of the "full and complete independence and autonomy of Korea." And in the first Anglo-Japanese agreement of alliance, concluded on January 30, 1902, Japan and Great Britain affirmed and substantially guaranteed the independence of Korea. Lastly, in the Treaty of Defensive and Offensive Alliance made between the Japanese Government and the Korean Government in 1904, Japan specifically guaranteed the independence and integrity of Korea.

KOREAN INDEPENDENCE AS AN INTERNATIONAL DOCTRINE.

3.—These treaties not only affirmed and confirmed the separate existence of Korea as a sovereign State, but they established, it is submitted, Korean independence on the basis of an international authority and sanction which no single Power could violate without subjecting its action to eventual revision by other Powers.

JAPAN'S VIOLATION OF KOREAN INDEPENDENCE.

4.—Such violation of Korean independence was committed by Japan when the Japanese Government—by acts of fraud and force—compelled the conclusion of the Treaty of August 22, 1910, whereby the then Emperor of Korea purported to cede "completely and permanently to His Majesty the Emperor of Japan all rights of sovereignty over the whole of Korea," with her then population of more than **Fifteen Million** Koreans.

THE KOREAN PROTEST.

5.—Against this extinction of Korean sovereignty and the incorporation of their Country as a province of Japan, the Korean People and Nation have strenuously protested and do still protest.



JAPAN AGAINST THE WORLD.

12.—In addition to these reasons connected directly with the fate of the Korean People, the vital interests of the world—especially the Asiatic interests of France and the Asiatic and Pacific interests of Great Britain and the United States—demand the dis-annexation of Korea and the liberation of her People from Japan.

13.—In trade and commerce, Japan is gradually eliminating the Western trader and merchant in Korea and transferring to the exclusive hands of her own people tradal interests which have had their origin in the series of treaties of peace and commerce concluded between Korea and the foreign Powers.

In this elimination of Western competition, Japan continues true to that instinct for exclusion which, in the past, found expression in her rigidly guarded isolation and which, today, expresses itself in the menacing attempt to **Exclude Western Influence** in Far Asia through the application of a debased Monroe Doctrine for the Far East.

JAPAN'S CONTINENTAL POLICY.

14.—It is, however, in the far-reaching political aims of Japan—Realizable eventually through her continued annexation of Korea—that France as well as Great Britain and America must be vitally interested.

The danger to the non-Japanese world, including especially the three Latin and Anglo-Saxon Powers, lies in Japan's unfettered prosecution of her **Continental Policy**.

This policy aims, first, at the seizure of the hegemony of Asia through the **Domination and Control of the Man-Power and Natural Resources of China**—possible by the Japanese possession of the continental point d'appui of Korea—and, next, at the **Mastery of the Pacific as the Sole Means of Securing Unrestricted Entrance for the Japanese Immigrant into Australasia and the United States.**

THE POLICY IN OPERATION.

15.—Japan's Continental Policy has already found expression—

(a) in two successful wars which have made her the greatest military power in Asia in much the same way that Prussia's two wars made her the greatest military power in Europe;

(b) in the annexation of Korea;

(c) in the gradual substitution of Japanese for Chinese authority in South Manchuria and Eastern Inner Mongolia;

(d) in the attempt now being made to secure from the Peace Conference the succession of Japan to German holdings and privileges in the Chinese province of Shantung, including Kiaochow;

(e) in the growing subjection of China, with her incalculable man-power and resources, to Japanese domination by and through the same set of methods which made the annexation of Korea a "political necessity"; and

(f) in the Japanese possession of the "South Sea Islands north of the Equator," which brings Japan nearly two thousand miles closer to Australia and gives the Japanese Navy a base which dominates, practically, the entire land areas of the Pacific.

THE KOREAN REVOLUTION.

16.—The protest and opposition of the Korean People to Japanese annexation of their country and to the process of political extermination applied to them by the Mikado's agents, has now expressed itself in the **Korean Revolution**.

On the First of March at 1 P. M., the **Korean People and Nation** declared their independence. This act of independence was formally done by the **National Independence Union**, composed of three million Koreans representing and expressing the desire and will of 18,700,000 Koreans in Korea proper, in China, in Siberia, in Hawaii and in the United States.

6.—This protest is renewed and is strengthened daily owing to the methods applied by Japan in the administration of Korea. In ruthlessness and efficiency these methods exceed those practiced by Prussia in her Eastern Provinces, in Schleswig-Holstein, in Alsace-Lorraine.*

Not only in name but in reality, Japan is determined to turn Korea into a Japanese province. And she is trying to do this by a pitiless attempt to extirpate the great roots of patriotism—love of the soil, language of the people and the history of the nation—and also to “control” the two means which might render futile this organized attempt to destroy Korean patriotism, i. e., education and wealth.

JAPANESE “CONTROL” OF KOREAN EDUCATION AND WEALTH.

7.—Any and every department of modern education calculated, if pursued beyond a certain point, to encourage what Count Terauchi—the Japanese proconsul who “annexed” Korea—calls “dangerous thoughts” is either forbidden or taught in an emasculated sense in the schools of Korea under Government control. And the Korean student is absolutely prohibited from going to Europe or the United States to seek a modern education even at his or her expense.

8.—Nearly every Wealthy Korean is obliged to have a Japanese overseer at his house, controlling his properties and finances. And Koreans with deposits in the Banks—which are all Japanese institutions—cannot withdraw large amounts at one time without disclosing to the Banks the purpose or purposes for which the money is to be used.

JAPAN AND CHRISTIANITY.

9.—Every effort is made by the Japanese Authorities—particularly through their police agents—to discourage and obstruct Christian missionary work in Korea, which is envisaged as opposed to vital Japanese interests in the Peninsula.

Is not the gravest indictment of Japan’s work in Korea to be read in the fact that Christianity is seriously regarded as a force hostile to the success of the Japanese system of Government in the Country?

KOREA FOR THE JAPANESE.

10.—The Japanese Authorities claim that “reforms” have been introduced into Korea. But it is well to remember that “most of these reforms, valuable as they are, may be found in a well-regulated penal colony (“The Korean Conspiracy Case,” New York) and all of them have been effected or introduced at the expense of the Korean taxpayer in the interest and for the benefit of the Japanese Settler for whom the Japanese Authorities are bent on making Korea an attractive field of colonization.

11.—The Japanese rules and administers Korea in the spirit and by the methods of a Master-Nation or, more accurately, a Profiteer-Nation.

Except in the sense that cattle or slaves must be taken care of if they are to be of any value to their owners, the welfare of the Korean People is not an aim of government with Japan.

*“A rigid spy system is inaugurated (in Korea). Every one must be registered and is given a number, which is known to the police. Every time he leaves his village or town he must register at the police station and state fully the business he intends to transact and his destination. The policeman phones to this place, and if his actions are in any way at variance with his report he is liable to arrest and mistreatment. A strict classification is kept on the basis of a man’s education, influence, position, etc. As soon as a man begins to show ability or qualities of leadership he is put in class “A,” detectives are set on his trail, and from thenceforth he becomes a marked man, hounded wherever he goes. Even children are watched or bribed for information. If a man escapes the country his number is traced, his family or relatives arrested and perchance tortured until they reveal his whereabouts. A man is likely to disappear any day and perhaps not to be heard of again. It is a very efficient Prussianism which thus aims to crush the spirit of a people.

“The policy is carried out in the educational system by forbidding the teaching of Korean history or geography—by excluding all European history or literature—by forbidding any Korean student to go abroad for an education; in fact, by forbidding them to leave the country—by forbidding them to entertain or express Korean ideas or aspirations. One student was put in jail for three months and fined three hundred dollars because he was caught singing the Korean national anthem.” From a paper recently published in the United States by J. E. Moore, an American born in Korea.

Of the many news dispatches on the subject appearing in the American and the European Press, it must suffice here to quote the latest from the Tokio correspondent of the London "Times." It appeared in the issue of the London paper on April 17 instant, under the caption "Korea's Rights." "While it is recognized that there can be only one outcome of the disturbances in Korea, the Government's decision to reinforce the military establishment in the peninsula evokes universal press comment, the feature of which is the recognition that it will be inevitable, when opportunity occurs, to replace the Military Governor by a civilian Governor. The 'Nichi-Nichi' attributes the disturbances chiefly to a mistaken conception of the principle of self-determination, also to the inimical influence of missionaries in Korea. Another journal dwells on the fact that the Koreans are not an inferior people."

ABROGATION OF THE TREATY OF ANNEXATION.

20.—The Korean People submit that the **Treaty of Annexation** of August 22, 1910, should be declared **Null and Void** or otherwise abrogated by the Peace Conference for the reasons set forth in this Petition and further elaborated in the Memorandum hereto attached and more especially for the reasons following:

I.—The said Treaty of Annexation was concluded in circumstances of **Fraud and Force** which vitiated its validity as a legal and international document, even assuming that the then Emperor of Korea had the right to hand over to "His Majesty the Emperor of Japan" **Fifteen Million Koreans** and a country that had existed as a separate and sovereign State for more than 4200 years.

II.—The Korean People and Nation have consistently denied the right of the then "puppet" Emperor of Korea to deal with them in terms of the said Treaty of Annexation. Being men and not cattle, they hold that their consent is and has been an essential condition to the validity of the said Treaty. This consent has never been given.

III.—The said Treaty of Annexation was and is a direct violation by Japan of the International guarantees entered into by the Japanese Government with Korea and other Powers regarding Korean independence and integrity.*

IV.—In the several Treaties concluded between Korea and Japan and other Powers, and by Japan with China, with Russia and with Great Britain, regarding Korea, the existence of the latter as a separate and sovereign State is—as to all these Treaties—explicitly recognized and its political independence and territorial integrity is—as to some of them—also explicitly guaranteed in terms establishing the same on the basis of a public law of nations which no single Power—especially Japan—could violate without subjecting its action to eventual revision by the Powers assembled in an international congress like the present Peace Conference.

V.—The Peace Conference meets in order to secure a settlement of the affairs of the member-nations according to the principles expressed in President Wilson's **Fourteen Points**. The principle underlying this statement of views is defined by the President in his Message to Congress on January 8, 1918, as "**the principle of justice to all peoples and nationalities and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak.**"

As one of the Allied and Associated States in the war, Japan has expressly accepted the Fourteen Points with their underlying principle of justice. Inasmuch as this principle of justice is clearly violated by the Mikado's continued exercise of "all rights of

*The Japan-Korean Treaty of February 26 or 27, 1876, states in the first article, "Chosen being an independent state enjoys the same sovereign rights as does Japan."

In the Japan-Russian Protocol of April 25, 1898, it is stipulated in Article I that the "Imperial Government of Japan and Russia definitively recognize the sovereignty and entire independence of Korea, and mutually engage to refrain from all direct interference in the internal affairs of that country."

The Japan-Korean Protocol of February 23, 1904, provides (Article 3) that the "Imperial Government of Japan definitively guarantees the independence and territorial integrity of the Korean Empire."

The declaration states: "It is our solemn duty to secure the right of free and perpetual development of our own national character, adapting ourselves to the principles of the reconstruction of the world—to secure our independence, to wipe out injuries, get rid of our present sufferings, and leave our children eternal freedom instead of a bitter and shameful inheritance."

PROGRESS OF THE REVOLUTION.

17.—The Korean Delegation—appointed by the New Korean Young Men's Society to which are affiliated the Korean National Independence Union and other Bodies organized in the cause of Korean independence—is in receipt of several cable dispatches, reporting the progress of the revolution and the national movement for independence.

A dispatch from the Korean National Independence Union received in Paris, via Shanghai, on April 7 *instant*, reads in part as follows: "On March 26 we held grand demonstrations at Seoul. Our national flags were flown on the city hills. The Japanese authorities arrested two hundred of those who participated in the demonstrations. There were casualties on both sides. Samnam (i. e. all provinces south of Seoul) are uprising every day. Korean demonstrations are taking place in Eastern Siberia and Manchuria."

THE KOREAN REPUBLIC.

18.—The same dispatch reports the organization of a Provisional Republican Government of Korea, consisting of a President, Vice-President, Secretary of State, Minister for Home Affairs, Minister of Finance, Minister of Justice and Minister of War.

Among those included in the Provisional Government are Prince Pak Yung-hio and Messrs Rhee Syngman, Ahn Chang Ho and Li Tong Whi. Prince Pak Yung-hio is one of the five great leaders who inaugurated what is known in Korean history as the movement of the Progressive Party in 1884. He was the chief figure among the Progressives who, in 1894, compelled the introduction of modern reforms into Korea. He was at one time Minister for Home Affairs before the annexation. Rhee Syngman is an M.A. of Harvard, U. S. A., and Ph.D. of Princeton, U. S. A. Since 1894 he has been one of the leaders of the old Korean Independence Club. As a political worker, he has suffered imprisonment and he has also been tortured. Ahn Chang Ho is the founder of the *Sin Min Hueh*, or People's Society, and, since 1905, has been a leader of young Korean nationalists. He is the President of the Korean National Association. Li Tong Whi is a former major in the old Korean Army and a recognized leader of Korean nationalists in Siberia and Manchuria. He has been imprisoned and tortured by the Japanese Authorities.

JAPANESE REPRESSION.

19.—Another dispatch received by the Korean Delegation on April 10 *instant*, states that "from first March up to date, active demonstrations of the Independence movement have been very well conducted all over Korea. Representatives prefer passive revolution, including lecturing and distribution of manifestoes. Girls more active. Strikes have occurred in enemy (Japanese) factories, stores, etc. Our churches, schools and stores closed everywhere. 32,000 men and women are in prison. About 100,000 have been injured, including old people, girls and children. Interior traffic communications severed. Terrible outrages committed by enemy (Japanese). Missionaries are sending truth to world."

In a further dispatch which reached the Korean Delegation on April 11 *instant*, Japanese atrocities are reported: "Japan has begun massaering in Korea. On March 28, over 1000 unarmed people were killed during a three-hour demonstration held in Seoul. The shooting, beating and hooking (bayonetting?) of people are in merciless progress throughout Korea. Churches, schools and homes of leaders have been destroyed. Women are being stripped naked and beaten before crowds, especially female members of leaders' families. The imprisoned are being tortured. Doctors are forbidden to attend to the wounded. We ask urgently aid from Foreign Red Cross. We have decided to fight for freedom until last Korean falls. We solicit help in the name of God."

THE PEACE CONFERENCE

THE CLAIM OF THE KOREAN PEOPLE AND NATION

FOR LIBERATION FROM JAPAN AND FOR THE RECONSTITUTION
OF KOREA AS AN INDEPENDENT STATE TO BE EFFECTED BY
AND THROUGH THE PEACE CONFERENCE DECLARING AS NULL
AND VOID OR OTHERWISE ABROGATING THE TREATY
CONCLUDED AT SEOUL ON AUGUST 22, 1910, WHEREBY JAPAN
PURPORTED TO ANNEX THE EMPIRE OF KOREA

Memorandum

PARIS: APRIL, 1919.

sovereignty over the whole of Korea" without the consent and against the wishes of the Korean People and Nation, it becomes the right and the duty of the Peace Conference to declare the nullification or otherwise decree the abrogation of the aforesaid Treaty of Annexation.

VI.—In virtue of rights founded in International Law and of the **New Justice** which is to redress the wrongs of nations, the Korean People have a just claim for the **Reconstitution of Korea as an Independent State** unless, indeed, they are to be excluded from the scope of the principles which have already found expression in the reconstitution of Poland after almost one and a half centuries of partitions and annexations and in the dis-annexation of Alsace-Lorraine after nearly half a century of Prussian rule.

It is less than ten years since Japan effected the annexation of Korea. And the fact that the outbreak of the war did not find Japan an ally of the Central Powers—a political combination that had always been envisaged by the German-trained advisers of the Mikado—is no reason why the Korean People should be suffered by the Peace Conference to continue to live under a system of military government which is a denial of every principle for which men have lately died on the soil of France.

THIS PETITION is presented in the name and on behalf of the **Provisional Republican Government of Korea** and of the **Eighteen Million Seven Hundred Thousand Koreans** living in Korea proper, in China, Siberia, Hawaii, the United States and elsewhere as well as of the **Five Thousand and More Koreans** who fought for the Allied cause on the Eastern Front before the Treaty of Brest-Litovsk—in the aggregate forming and constituting the **Korean People and Nation**—by the undersigned John Kiusic Soho Kimm, the duly accredited Member of the Korean Delegation appointed by the New Korean Young Men's Society, etc., etc.

J. KIUSIC S. KIMM,

*Delegate of New Korean Young Men's Society,
Delegate of the Korean National Association,
Delegate of the Provisional Government of the
Korean Republic, Etc., Etc., Etc.*

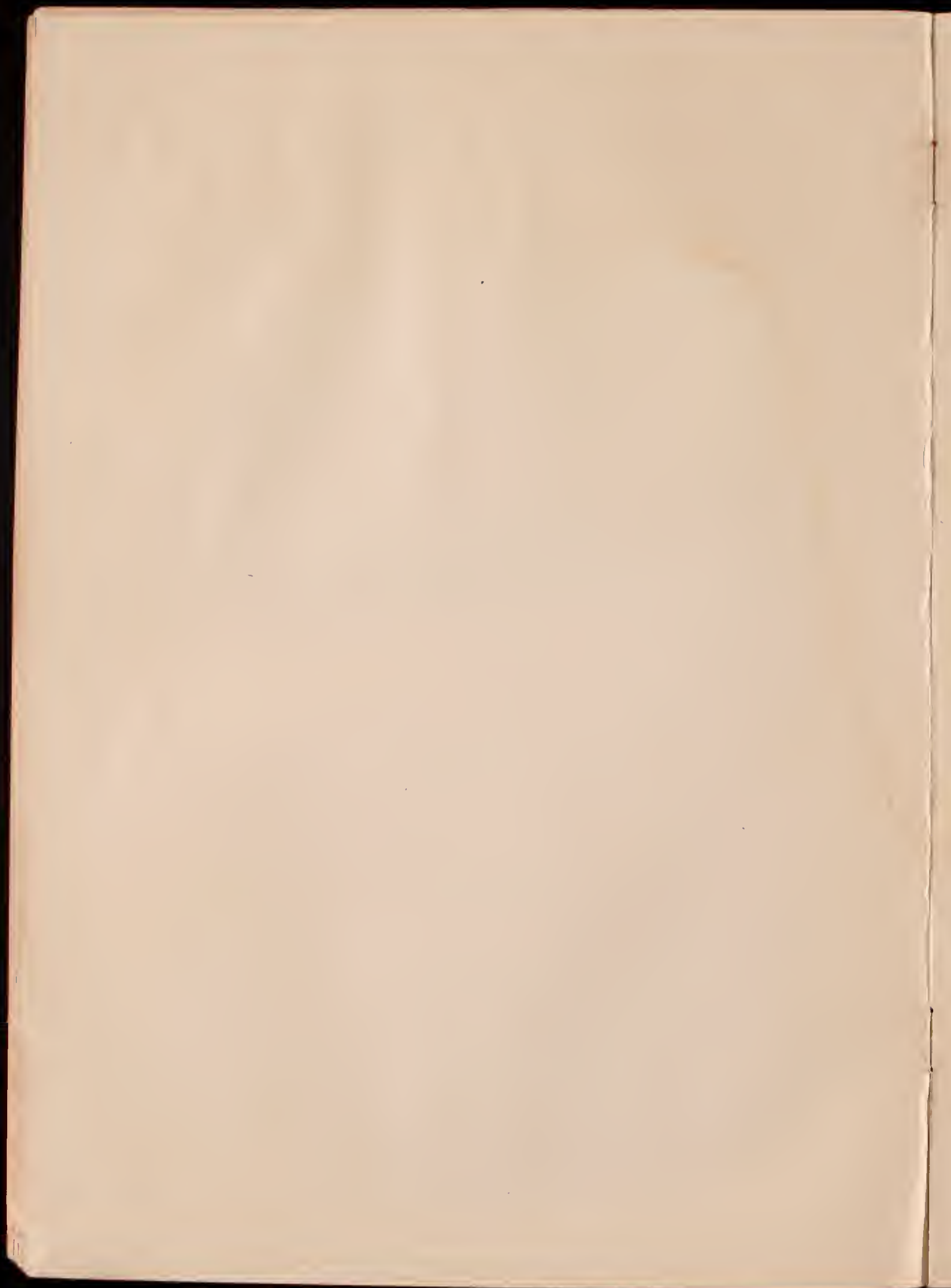
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Memorandum

PARIS: APRIL, 1919.

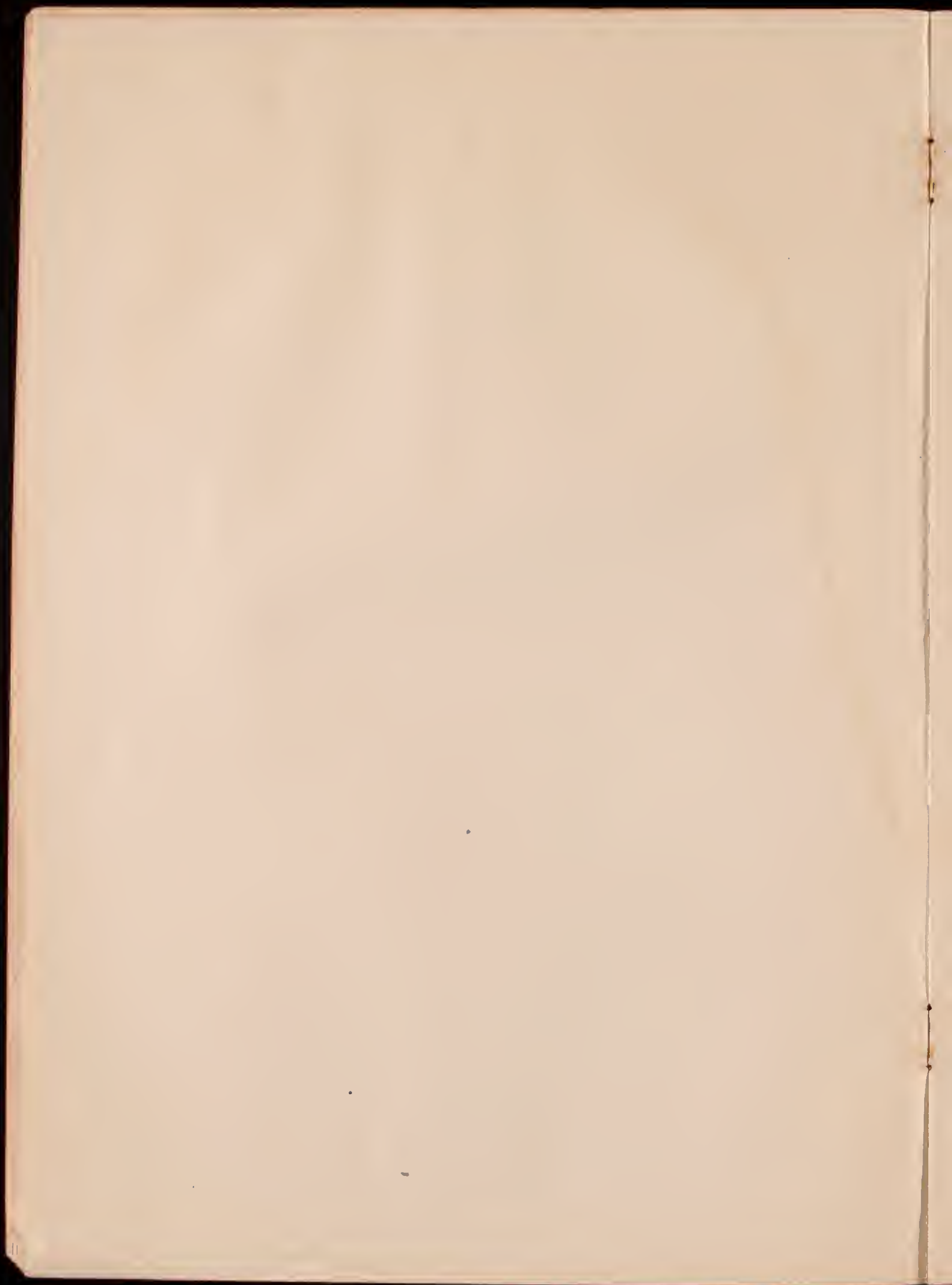


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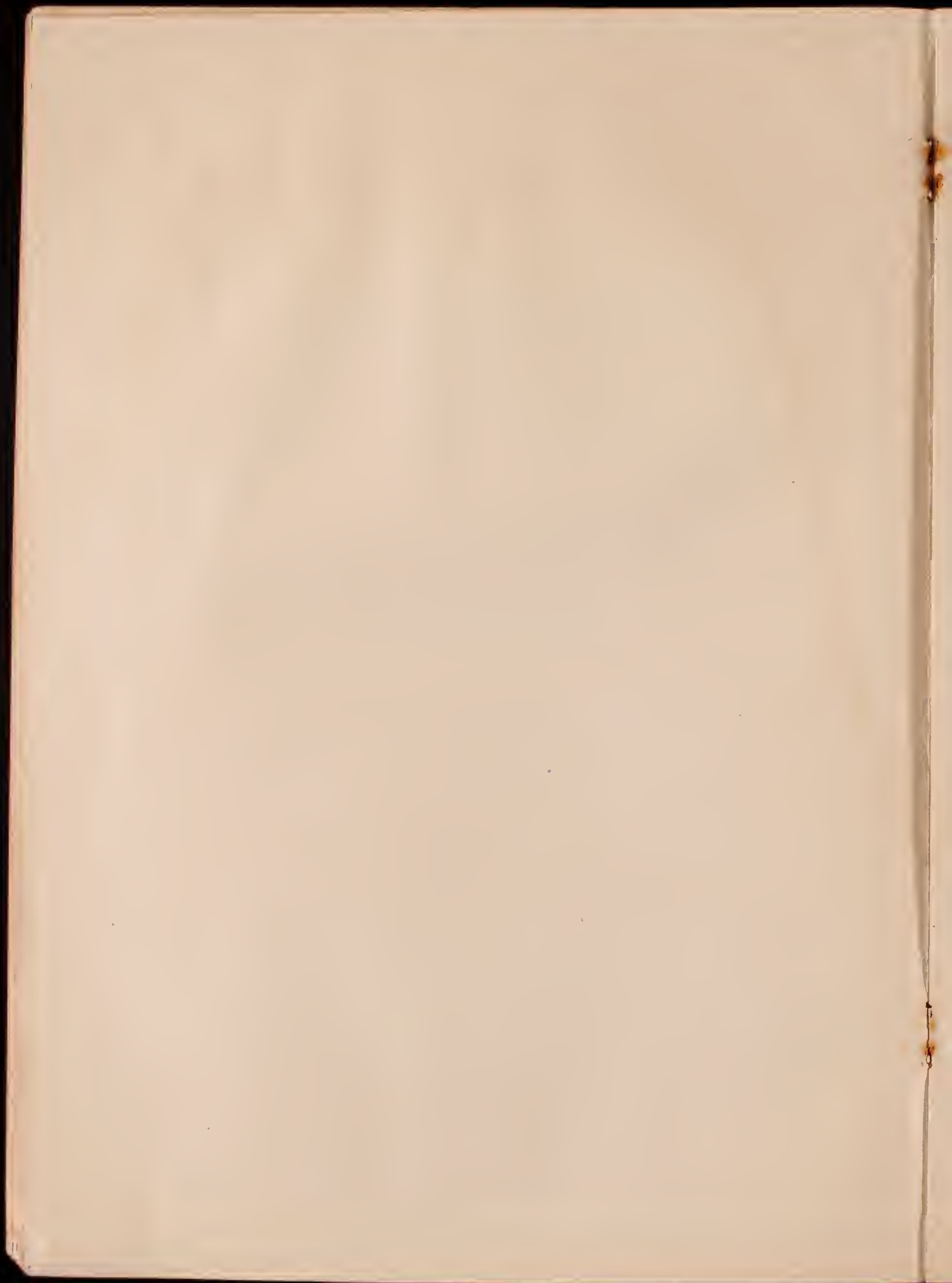
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MEMORANDUM



THE CLAIM OF THE KOREAN PEOPLE AND NATION FOR LIBERATION FROM JAPAN AND FOR THE RECONSTITUTION OF KOREA AS AN INDEPENDENT STATE

I

The Claim of Korea

The Korean People and Nation hereby petition the Peace Conference to declare as null and void the Treaty of August 22, 1910 (a), whereby One Korean—the then Emperor of Korea—purported, under Japanese coercion, to cede “completely and permanently to His Majesty the Emperor of Japan all rights of sovereignty over the whole of Korea” with her then population of over Fifteen Million Koreans.

It is submitted that the present claim deals with a matter in respect of which the Peace Conference has the right and authority to take action.

The Conference meets in order to secure a settlement of the affairs of the member-nations in terms of the principles set forth in President Wilson's Fourteen Points. The “evident principle” running through the “whole program” is defined by the President in his message to Congress on January 8, 1918, as “the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak.”

As one of the Allied and Associated States, Japan has expressly accepted the Fourteen Points, with their underlying principle of justice, as the “foundation” of the “structure of international justice” to be established by the Peace Conference.

Inasmuch as this principle of justice is obviously violated by the Mikado's continued exercise of “all rights of sovereignty over the whole of Korea” without the consent and against the wishes of the Korean People and Nation, it is at once the right and the duty of the Peace Conference to declare the nullification of the aforesaid Treaty of August 22, 1910.

II

4,200 Years of National Life

The Korean people were a nation, with a language and a culture of their own, before Japan ceased to be a land of warring tribes and unlettered people. Indeed, it is as much to Korea as to China—the other historic state now under deadly assault by Japan—that the Japanese owe not a little of their cultural development and the thoughts and ideals which have nourished their mind and enabled them to capture greatness.

This nationhood of the Korean People had lasted for more than 4,200 years when Japan consummated her work in Korea by the Treaty of August 22, 1910. And save for an intervening period when their liberties were assailed, the Koreans lived through these forty-two centuries as an independent nation, their country forming one of the separate states of Asia.

III

The Independence of Korea

The continued existence of Korea as a separate and sovereign state was affirmed and recognised by Japan in the Treaty of Peace and Amity concluded between the Korean Government and the Japanese Government at Seoul on February 27, 1876.

(a) See Appendix No. 1.

The independence of Korea as the "Kingdom of Chosen" was recognised by the United States of America in the Treaty of "Peace, Amity, Commerce and Navigation" concluded with the Korean Government on May 22, 1882, which contained the important clause that "if other Powers deal unjustly or oppressively with either Government the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings."

Korean sovereignty was also recognised and admitted by Great Britain and other Powers in their respective Treaties of peace and commerce concluded with the Korean Government.

In the Treaty of Shimonoseki, signed on April 17, 1895, Japan compelled China definitely to recognise the "full and complete independence and autonomy of Korea."

The independence of Korea was also affirmed and substantially guaranteed by Japan and Great Britain in the first Anglo-Japanese agreement of alliance concluded on January 30, 1902.

And, lastly, in a Treaty of Defensive and Offensive Alliance concluded between the Japanese Government and the Korean Government in 1904, Japan guaranteed the independence of Korea and the latter guaranteed material aid to Japan in the later prosecution of the war against Russia.

IV

"Transactions in Freedom"

It was to protect and maintain the independence and territorial integrity of Korea that Japan professed to have fought her first continental war against China in 1894-5.

And a similar purpose was alleged when Japan challenged and defeated the Tsardom in 1904-5.

That Japan emerged out of these two wars with an international prestige which no mere military victories could have won her, is mainly to be assigned to the knightly gesture expressed in what seemed in the eyes of men as high transactions in freedom.

V

Prussia and Japan

The falseness of it all is now plain. And what must be termed the bad faith and duplicity of Japan cannot fail to arrest the attention of a world already outraged by the unmoral acts of a race whose home is the "spiritual home" of the leaders of Japan.

Like Prussia in her two wars against Austria and against France, Japan "prepared" for her two wars against China and against Russia; and as Prussia became the leading military Power in Europe, so Japan has become the leading military Power in Asia as a result of her "defensive" wars against the two countries that stood in the path of her continental ambitions. And in quite a true sense, it may be said that Prussia and Japan are the two modern Powers which have profited greatly from the business of war.

If there be any difference between these two predatory Powers, the same lies in the deeper immorality of Japan. Prussia conceived, prepared and won her two wars in order to forge an Imperial Germany as an instrument of European hegemony. She did not load her crime with the death of a nation whose independence and integrity had been guaranteed by her in solemn treaties. Nor did she vulgarize her great sin by meanly lying to the world and representing her policy of plunder and aggrandizement in the sense of knightly action undertaken for the protection of an endangered people.

All this and more Japan has done.

VI

The Protectorate of Korea

Within a few months of the last of the Treaties in which Japan guaranteed the perpetual independence and integrity of Korea, the Treaty of Portsmouth was concluded in which Japan compelled Russia to acknowledge that "Japan possesses in Korea paramount political, military, and economical interests" and to "engage neither to obstruct nor interfere with the measures of guidance, protection and control which the Imperial Government of Japan may find it necessary to take in Korea."

Three weeks later—i.e. on September 27, 1905—the second Treaty of Alliance between Japan and Great Britain was published. The independence of Korea, which was expressly recognised in the first Anglo-Japanese agreement, was significantly omitted in this renewal of the alliance.

This sinister omission was quickly followed, twenty days later, by the conclusion of the Treaty subjecting Korea to the protectorate of Japan. It is safe to say that this transaction is without parallel in civilized history. An account of the crime can be read in the pages of McKenzie's "Tragedy of Korea" and in the "Passing of Korea" by Homer B. Hulbert.

The Treaty of Portsmouth was hardly signed when the Marquis Ito arrived at Seoul and instantly set about to impose on Korea "measures of guidance, protection and control." The story reads like some devilish episode in the days when Europe lay in darkness.

Ito — "the Bismarck of Japan" — packed the streets of Seoul with Japanese soldiers, surrounded the Palace with a cordon of troops and forced the distraught Emperor and his Ministers, literally at the point of the bayonet, to sign the infamous Treaty of Seoul. But despite all this coercion, the Treaty was signed by neither the Emperor's Prime Minister nor his Minister for Foreign Affairs. And the Treaty was vitiated by the non-affixion of the great seal of the State Council and of that of the Foreign Office. Even under force, the great seal was not produced; and like a gesture of despair, the seal of the Foreign Office was flung into a lotus pond just as the Ministers were being driven into the Council Chamber by armed Japanese.

The History of Korea during the five years of the Protectorate is a record of deeds of fraud and terrorism possible only in the case of a Power like Japan whose soul is mediaeval but whose methods are Prussian in their ruthlessness and efficiency. It is the record of a scientific barbarism applied to the work of stabbing a nation to death.

VII

The Annexation of Korea

And death soon came to Korea. In the words of a French writer "*le Japon couronnait son oeuvre en Corée*" in the Treaty done at Seoul on August 22, 1910, which purported to hand over to "His Majesty the Emperor of Japan" an ancient Kingdom with its population of over fifteen million, as if cattle — not men — were under traffic.

Against this extinction of Korean sovereignty and the incorporation of their country as a province of Japan, the Korean People and Nation have strenuously protested and do still protest.

VIII

Japanisation and Prussianisation

This protest is founded not only on the forcible destruction of Korean liberties but on the fiercer application, by Japan in Korea, of the principles and methods practised by the Tsardom in Finland and in Russian Poland and by the German teachers of Japan in the Eastern Provinces, in Schleswig-Holstein and in Alsace-Lorraine as well as by the unspeakable Turk in Armenia.

The political cruelties involved in the Prussianisation of the Poles in the Eastern Provinces, of the Danes in Schleswig and of the French in Alsace-Lorraine are surpassed by the political enormities accompanying the Japanisation of Korea.

Although fundamental human instincts and the barrier of geography oppose her work in Korea, Japan is determined to make the country, not only in name but in reality, a Japanese province. She is trying to do this by a pitiless attempt to extirpate the great roots of patriotism: love of the soil, language of the people and the history of the country. And she is also "controlling" the two means which might render futile this organised attempt to extinguish the light of patriotism in Korea: education and wealth.

IX

Expropriation of Korean Landowners

Korean ownership of land binds Korean hearts to the ancient soil of Korea and is therefore a vigorous "root" of Korean patriotism. This ownership of land by the Korean farmer and peasant prevents also the success of Japanese colonisation in Korea,

the best arable lands of the country being naturally in the hands of the Korean agriculturists. For this double reason, the expropriation of the Korean landowner is a cardinal aim of Japanese policy in Korea.

Accordingly, a company has been organized by direction of the Japanese Government and is supported by an annual subsidy of \$250,000 from the Imperial Treasury. According to an article in the "New York Times" of January 26, 1919, the purpose of the company "is to colonize Korea with Japanese who are unable to make a living in Japan proper. A Japanese emigrant receives free transportation to Korea and is provided with a home and a piece of land, together with implements and provisions..... the colonization company sought to buy the lands of the Korean farmers. There are eighty thousand square miles of land in Korea, supporting a population of fifteen millions, mostly agriculturists, and these natives declined to part with their heritage."

"Here was where the aid of the Japanese Government," the article continues, "was besought and secured, and the manner in which the solution of the problem was obtained was peculiarly Oriental in its subtlety. In Korea all the financial machinery centres in the Bank of Chosen, controlled by the Government and located at Seoul, the capital. Through its branches this powerful financial institution, corresponding to the Bank of England or the Treasury of the United States or the Bank of France, perhaps, called in all the specie in the country, thus making, as far as a circulating medium was concerned, the land practically valueless. In order to pay taxes and to obtain necessaries of life the Korean must have cash, and in order to get it he must sell his land. Land values fell rapidly, and in some instances land was purchased by the agents of the Bank of Chosen for one-fifth of its former valuation."

"More than one-fifth of the richest lands in Korea," the article adds, are in the hands of the Japanese immigrants who have been sent over through the operation of this scheme."

X

Banning the Korean Language and History

A systematic attempt is being made to replace the Korean by the Japanese language. In the schools Korean children are compelled to salute and greet their own Korean teachers in the Japanese language; and in the law courts, the judges are Japanese and the entire proceedings are conducted in the Japanese language with the result that the Korean litigant generally fails to understand what transpires, the official interpretation of the trial being always imperfect.

The teaching of Korean history is prohibited. And imprisonment, torture, banishment or worse might be the penalty if some Korean should be tempted to recite to children of the soil a traditional story or song or some folklore telling how men fought and died for Korea in other days.

XI

"Controlling" Korean Education

It is Japan's "control" of the education of the Korean People which strikingly reveals the "egoism" of her policy in the Peninsula.

Korea has been known as a land of scholars. And just as some countries may be said, broadly, to specialize in some particular sphere of learning and culture, so Korea in the past "specialized" in scholarship. The Italian, for instance, loves not song and music more than doth the cultured Korean love the things of the scholar. He is an artist in scholarship.

But to be a scholar, one must be educated. An educated Korean, however, is a unit of protest and resistance against Japanese tyranny in Korea, since education — particularly modern education — breeds thoughts and ideals that deny the right of one nation holding another nation in political serfage.

Therefore, not only is the teaching of Korean history prohibited in Korean schools but any and every department of Western learning calculated, if pursued beyond a certain point, to encourage what Count Terauchi—the Japanese proconsul who "annexed" Korea — calls "dangerous thoughts," is either forbidden or taught in an emasculated sense.

This policy of a "limited education" explains why the Korean student is denied free access to the road to higher learning in arts, sciences, laws, politics, economics and industries and is also absolutely prohibited from going to Europe or the United States to seek a Western or modern education, even at his or her own expense.

This same policy also explains the forcible suppression of 360 Christian schools and hundreds of other private institutions in Korea. It further explains the following statistics published in the report of the Government General in Korea for the year ending 1917.

For a population of 16,648,129 Koreans, the Japanese Authorities established schools at which only 86,410 Korean pupils were being taught as follows:

| | |
|---|---------------|
| 441 Common or Primary Schools..... | 81,845 pupils |
| 7 Higher Common Schools..... | 1,971 " |
| 74 Elementary Schools of Agriculture, Commerce and Industry | 2,029 " |
| 1 Law School | 138 " |
| 1 Medical School | 253 " |
| 1 Industrial School | 282 " |
| 1 School of Agriculture and Forestry | 72 " |
| totalling 526 schools of all grades attended by | 86,410 pupils |

Whereas for a Japanese immigrant population of 320,938, the Authorities established 367 special Japanese schools of all grades, which were attended by 42,467 Japanese pupils as follows:

| | |
|--|---------------|
| 342 Primary Schools | 37,911 pupils |
| 3 Middle Schools | 1,478 " |
| 10 Girls' High Schools (Public)..... | 1,648 " |
| 7 Commercial Colleges " | 899 " |
| 1 Colonial School of the Oriental Development Co... .. | 18 " |
| 4 Private Schools, Commercial and Technical | 513 " |

The foregoing facts justify the following statement of Japan's educational policy in Korea, which has appeared in the American press and standards uncontradicted: "Under Japanese rule all national aspirations (in Korea) are opposed, and measures are taken to prevent the development of patriotism. This is done systematically, in many different ways. One of the greatest and most effective agencies used by Japan to this end is the stifling of higher education and the limitations placed upon the schools. Korean history cannot be taught, and *after the student has advanced a little way he must stop school altogether....*"

XII

"Controlling" Korean Wealth

Nearly every wealthy Korean is obliged to have a Japanese overseer at his house, controlling his properties and finances.

Koreans with deposits in the Banks—which are all Japanese institutions—cannot withdraw large amounts at one time without disclosing to the Banks the purpose or purposes for which the money is to be used.

XIII

The Korean Kitchen Knife

Koreans are generally prohibited the use of firearms or having the same in any shape or form in their possession.

And it is not a little interesting to note that an American investigator, in the course of his inquiries into the state of Korea under the Japanese, found that no family in some places was permitted to own the Korean kitchen knife which has been in common use from time immemorial. One such knife had to be shared by five or six families, and, when not in use, it had to be hung at a spot in full view of the beat of a Japanese gendarme. The report of this American investigator has not been published owing to the official view regarding the inexpediency of its publication.

XIV

Japan's Hostility to Christianity

In the belief that Christianity breeds a spirit of self-respect inconsistent with the state of submission demanded by Japanese policy in Korea, the Mikado's government has been en visaging the work of the Christian Missions in the country as opposed to vital Japanese interests. For this reason, every effort is made by the Japanese Authorities—particularly through their police agents—to discourage and obstruct Christian missionary work in Korea.

A signal instance of this official Japanese hostility to Christianity in Korea is afforded by the cruel persecution of Korean Christians involved in what is known as "The Korean Conspiracy Case" (b).

Is not the gravest indictment of Japan's work in Korea to be read in the fact that Christianity is seriously regarded as a force hostile to the success of the Japanese system of government in the country?

XV

Korea as "One Big Fortress"

With a gesture of achievement, Japan points to the material improvements effected by her in Korea. She has built railroads that extend beyond the frontier and penetrate into South Manchuria, which is already within the grip of the Korean railway system. She has constructed highways and streets and set up imposing modern buildings for the housing of the Japanese army of officials "running" the country. And no doubt the sanitary condition of certain urban centres has been improved.

About all this work of "improvement and progress" in the material life of Korea, you can read—every twelvemonth—in the splendidly illustrated pages of the "Annual Report" issued by the "Government-General of Chosen (Korea)". No expense seems to be spared in the preparation and production of this annual publication. It is reckoned among the chief weapons of Japanese propaganda abroad.

But in spite of the "reforms" yearly listed in the "Annual Report," the following arraignment of Japan's policy in Korea continues true and unanswerable. It is from a leading article in the "Shin Nippon," a Japanese newspaper, which had the courage to criticise the Japanese Authorities in connection with the "Korean Conspiracy Case":

"Count Terauchi is trying by every means to crush the rising of the native Koreans against his administration, even at the expense of his countrymen's interest in the peninsula. His press censorship, espionage policy and factory legislation were all due to his fear of a rising of the Koreans. . . . The Governor General's desire is to make the peninsula one big fortress, and he seems to regard all those engaged in industrial or commercial work in Korea as mere camp followers within the walls of the barracks."

It is also well to remember that "most of these reforms, valuable as they are, may be found in a well-regulated penal colony" (c) and that all of them have been effected or introduced at the expense of the Korean taxpayer **in the interest and for the benefit of the Japanese Settler** for whom the Japanese Authorities desire to make Korea an attractive field of colonization.

XVI

Anglo-Saxon Work in Asia

These are only a few of the ruthless facts featuring the work of Japan in Korea. In aim and spirit, as well as in methods, this work differs greatly from the labours of Anglo-Saxon workers in Asia.

In India and Further India the Englishman to-day rules in the interest of the native. He has committed mistakes, and, maybe, he still blunders. But he administers these great regions of Asia as a trust and in the spirit of a trustee.

(b) See Appendix No. 2.

(c) "The Korean Conspiracy Case," by Arthur Judson Brown: New York.

It is, however, in the Philippines that the work of the Anglo-Saxons as a trustee-nation is seen in terms unobscured by what may be called the ambiguities of imperialism. Here the American has not been satisfied to work as a trustee for an indefinite period. He has educated the Filipino not only to assist, but eventually to replace him in the government of the country.

And late advices from Washington, D. C., indicate that the American is already viewing the independence of the Philippines as a necessary term of the international settlement which is to make the world safe for democracy.

XVII

The Policy of the Prize-Pig

But in Korea the Japanese rules and administers the country in the spirit and by the methods of a master-nation or, more accurately, a profiteer-nation.

Except in the sense that cattle or slaves must be taken care of if they are to be of value to their owner, the welfare of the Korean People is not an aim of government with Japan.

The "improvements" loudly advertised in the annual reports of the Korean Government-General are made either for the encouragement of Japanese settlers or in the interests of what may be truly described as the policy of the prize pig, i. e., for much the same reason that a breeder fattens his pig for a show.

XVIII

Japan Contra Mundum

In addition to these reasons connected directly with the fate of the Korean People, the vital interests of the world—particularly the Asiatic interests of France, as well as the Asiatic and Pacific interests of Great Britain and the United States—demand the dis-annexation of Korea and the liberation of her People from Japan.

Reference has already been made to Japan's envisagement of Christianity in Korea as an inimical force. And it is possible that the Mikado's advisers bethink themselves of the anti-Christian policy of Caesarian Rome. But the Caesars opposed Christianity as a religion and not—as is the case of Japan to-day—in the belief that it was a moral and intellectual force that challenged the subjection of an entire nation and its exploitation by the methods of a political slavery.

In trade and commerce Japan is gradually eliminating the Western trader and merchant in Korea and transferring to the exclusive hands of her own people a business which has had its origin in the series of treaties of peace and commerce concluded between Korea and the foreign Powers.

In this elimination of Western competition Japan continues true to that instinct for exclusion which in the past found expression in her rigidly guarded isolation and which to-day expresses itself, for instance, in the prohibition of foreign ownership of land in Japan and in the attempt to **EXCLUDE FOREIGN INFLUENCE IN FAR ASIA** through the application of a false Monroe Doctrine for the Far East.

XIX

Japan's Continental Policy

It is, however, in the far-reaching political aims of Japan—realizable eventually through her continued annexation of Korea—that France as well as England and America must be vitally interested.

The danger to the non-Japanese world, including especially the three Latin and Anglo-Saxon Powers, lies in Japan's unfettered prosecution of her **CONTINENTAL POLICY**.

This policy aims, first, at the seizure of the hegemony of Asia through the **Domination and Control of the Man-Power and the "Natural Resources" of China**—possible only by the Japanese possession of the continental *point d'appui* of Korea—and, next, at the **Mastery of the Pacific Ocean as the sole means of forcing an entrance for Japanese emigrants into the rich lands of the Australias and the Pacific Seaboard of the United States**.

The Policy in Operation

The Continental Policy of Japan has already found its partial expression in the two successful wars waged by Japan against China in 1894-5 and against Russia in 1904-5 and in the annexation of Korea on August 22, 1910.

The Japanese possession of Korea renders Chinese sovereignty in South Manchuria and Eastern Inner Mongolia impossible. And with the eventual inclusion of these strategic regions within the territorial framework of Japan's Continental Policy, the military or the "pacific" conquest of the fat lands of China and 400,000,000 Chinese is inevitable.

This is not the language of hypothesis or prophecy. It is a simple statement of the deliberately expressed intention and plan of the Japanese Government as set forth in the famous set of **Twenty-one Demands** which Tokio presented to Peking on January 18, 1915, and secured in certain Treaties and Notes signed by the Chinese Government in compliance with an Ultimatum threatening war (d).

The Menace to France

The eventual domination of China—which the continued subjugation of Korea will enable Japan to secure—is a specific menace to France as an Asiatic power.

The subjugation of China to the military will of a war-organized state like Japan and the necessary entrenchment of the latter in the Chinese province of Yunnan, which abounds in tin and dominates the rear of l'Indo-Chine, must constitute an obviously political and "strategic" menace to the Asiatic dominions of France. And as the continued possessions of these dominions by France is a vital element in the prestige and glory of the Third Republic as a world-power, the Quai d'Orsay must, of course, realize the significance of a Japanese hegemony in Asia which is based on the control and direction of Chinese man-power and resources by Japan.

But the menace to France is not a mere "strategic deduction." It is a political reality. Indeed, it is one of the three unavowed aims of Japan; and because it is rooted in *revanche*, the Japanese menace to France will continue an actual danger to the Third Republic.

The Treaty of Shimonoseki

France's war-debt to Japan dates from the revision of the Treaty of Shimonoseki in 1895, when the Tokio Government was forced to agree to the retrocession to China of the Liaotung Peninsula, including the great fortress of Port Arthur, whose cession "in perpetuity and full sovereignty" had been secured by Japan as one of the fruits of her victory over China.

Russia, Germany and France viewed the cession of the Liaotung Peninsula as an act demanding their joint intervention and insisted on its cancellation and the withdrawal of Japan from the Asiatic mainland.

Japan obeyed. But she instantly began to work for the reversal of the decree of the Triple Powers, since the possession of the Liaotung Peninsula was a vital factor in the successful prosecution of her Continental Policy. It means the possession of the threshold of Far Asia, with direct entrance into Manchuria and Korea.

Not only the "necessities" of high policy, but the spirit of revenge spurred on Japan to the vast preparations which culminated in her victorious war with Russia in 1904-5 and regained her the coveted piece of Chinese territory.

The outbreak of the war in 1914 gave her another opportunity to work out her Continental Policy with its edge of revenge against Germany. Just as she had defeated Russia and supplanted her in South Manchuria so she next defeated Germany in Kiao-chow and supplanted her in the Chinese province of Shantung.

(d) The Chinese Delegation to the Peace Conference are reported to be claiming the abrogation of these Treaties and Notes on the ground, *inter alia*, that they subject China to Japanese domination.

The "Ignominious Triple Interference"

It is significant that, while this Triple intervention used to be ascribed—before the Russo-Japanese war—to the action of "Russia, Germany and France" and—since that war but before the ejection of Germany from Kiaochow—to the action of "Germany, France and Russia," the Japanese are now referring it to the action of "France, Germany and Russia." For instance, in a recent statement of "The Case of Japan," Baron Makino deemed it necessary to emphasize the fact that the retrocession of the Liaotung Peninsula was due to the "*force majeure*" of a "protest from France, Germany and Russia." And Viscount Chinda, another of the Japanese Peace Delegates, has also considered it expedient to explain that his people regard the said intervention as an "ignominious triple interference" (e). These references may seem a little meticulous to the French mind but they are big with meaning and menace when you know the Japanese mind with its strange, subtle mode of working.

And not the least important consideration in this connection is the fact that a successful Japanese war with France might mean the extension of the territorial system of Japan to l'Indo-Chine which would bring Japan within swifter striking power of Middle Asia and those Islands of the South Seas, regarded by responsible Japanese publicists as the "necessary tropical complement" of a Greater Japan, puissant and self-sufficing.

XXII

The Mastery of the Pacific

Japan's Continental Policy menaces the Anglo-Saxon Powers just as much as it does France, if not more so.

Japanese imperialists claim that Japan's yearly surplus population justifies the demand for territorial extension involved in her Continental Policy. And it is said that the "exportable margin" of her population must be sent to Korea, to South Manchuria and Eastern Inner Mongolia and the historic provinces of China.

While the emigration of this "exportable margin" may become a serious question in about five more decades if the "**Sexual Law**" of the Jungle continues in operation in Japan, it appears that Japanese propaganda is deliberately exaggerating the facts of the case in order to create a belief abroad that Japanese emigration is at once an economic and political necessity that demands immediate relief.

According to Japanese political thought, this "immediate relief" must be secured through Japanese colonization in Korea and China, and, if possible, through Japanese emigration to Australia and America.

But the Japanese know that they suffer from disabilities of physique and character which must prevent them from successfully colonizing either Korea or China in the sense of finding a new home in either of these countries.

Their insular and physiographical environment has developed the Japanese into a physical type that cannot thrive on continental Asia and is unfitted, for instance, to withstand the rigors of life on the wind-swept plains of Manchuria and Eastern Inner Mongolia. And the conditions of their island-existence have rendered it impossible for the Japanese to live in tracts of country without that element of the picturesque which the sea and the volcanic origin of the islands of Japan have introduced into every Japanese landscape.

There are historic areas in China where, no doubt, the Japanese could live. But these "places in the sun"—as the Prussian teachers of Japan would call them—are and have been for centuries over-populated by the Chinese themselves.

It is, therefore, elsewhere than on the continent of Asia that Japan must send her "exportable margin" of population. And responsible Japanese publicists make no secret of the national desire for an outlet in the lands of promise lying in Australia and the United States. Thither, however, the Japanese may not go. **But thither he is "determined" to go.**

And just as Japan "prepared" for the war against China and for the war against the Tsardom and was ready when fortune placed Germany within her power and is today "waiting" for the hour when France shall make amends for her participation in the "Ignominious triple interference," so Japan is now engaged at the work of "preparation" which is to give complete expression of her Continental Policy, i. e.

(e) "Washington Star," February 20, 1919.

A colossal struggle with the Anglo-Saxon Powers to end in the conversion of the Pacific into a "Japanese Lake" and the unrestricted entrance of the Japanese immigrant into Australasia and the United States.

A Policy of World-Conquest

A bold conception—a thing of audacity; and, perhaps, the Anglo-Saxon may envisage it as a dream beyond man's attempt. But similar schemes of world conquest are not unknown in history; and the great war has revealed the harboring of a like scheme by the German mind. And let it be remembered that the rulers of Japan have organized her as a war-state after the Prussian type and that her continental policy, that is, her POLICY OF WORLD-CONQUEST, has already found expression:

- (a) in two successful wars which have made her the greatest military power in Asia in much the same way as Prussia's two wars made her the greatest military power in Europe;
- (b) in the annexation of Korea;
- (c) in the gradual substitution of Japanese for Chinese authority in South Manchuria and Eastern Inner Mongolia;
- (d) in the attempt now being made to secure at the Peace Conference the succession of Japan to German holdings and privileges in the sacred China province of Shantung, including Kiaochow;
- (e) in the growing subjection of China, with her incalculable man-power and resources, to Japanese domination by and through the same set of methods which made the annexation of Korea a "political necessity"; and
- (f) in the Japanese possession of the "South Sea Islands north of the Equator." which brings JAPAN NEARLY TWO THOUSAND MILES CLOSER TO AUSTRALIA and gives the Japanese Navy a base which dominates the most strategic and important region of the Pacific.

XXIII

The Japanese as the "Eternal Priestess"

The Korean People and Nation finally submit that the imposition of Japanese civilization on Korea (f) and its spread, through Japan's Continental Policy, in Asia and the regions of the Pacific are opposed to the interests of the world and to the moral progress of the human race.

Japanese life is disfigured by its dangerous looseness of views regarding the relations of the sexes. Impartial foreign investigators report that, while prostitution infests cities in the West, the vice infests cities and VILLAGES in Japan. It is not only the Government official and *narikin* (*nouveau riche*), who are the clients of the *geisha*, but even the village schoolmaster.

It has been estimated that Japan made, at one time, more out of her women engaged in prostitution abroad than out of her export of coal. This estimate was based on the fact that, when a Japanese sells his daughter for service, he receives Yen 250 per annum for three years. This sum is the equivalent at 5% per annum on a capital sum of Yen 5000. And in pre-war days, there were in Irkutsk 110 Japanese houses of ill fame; and the Japanese as an "ETERNAL PRIESTESS" was to be found in large numbers in every city in Eastern Siberia—in Habarovsk, Blagovestchensk, Vladivostock.

Today, a moderate estimate fixes the number of Japanese prostitutes in Manchuria at 10,000. It is calculated that the consular fees paid by these women cover the entire cost of the Japanese civil administration in the province, each having to pay a monthly sum of (Mexican) \$3 to her consul.

(f) "Shortly after annexation the Japanese Government permitted Japanese agents to travel through the country selling morphia and developing the morphia habit among the Koreans. Then came prostitutes. Today there are thousands of prostitutes brought over from Japan, who are inoculating Korean society with those terrible evils of social vice for which Japan as a race is almost proverbial. There are the public baths which the Japanese have instituted, where bathing is promiscuous. To Korean modesty and Korean standards of virtue this is a serious menace and will have on the growing generation far-reaching consequences. Between prostitution, public baths and gambling old Korean ideals stand in great peril." From a recent pamphlet on the Korean Question by J. E. Moore, an American born in Korea.

The Japanese prostitute is also to be found in every treaty port in China, in Saigon and other places in l'Indo-Chine, in Bangkok and elsewhere in Siam, in Singapore—where one report states “there are streets of them”—in Penang and then on to India. Here the note of a British observer may be textually quoted: “Streets of Japanese prostitutes in Bombay and Kurrachee. Industry is thriving. They are only waiting the opportunity to push their way into Mesopotamia and challenge competition with the Armenians.”

She also flourishes in Borneo, Madagascar, Zanzibar, South Africa; and at one time the “monopoly of recognized prostitution round the coast of Australia was in the hands of the Japanese.”

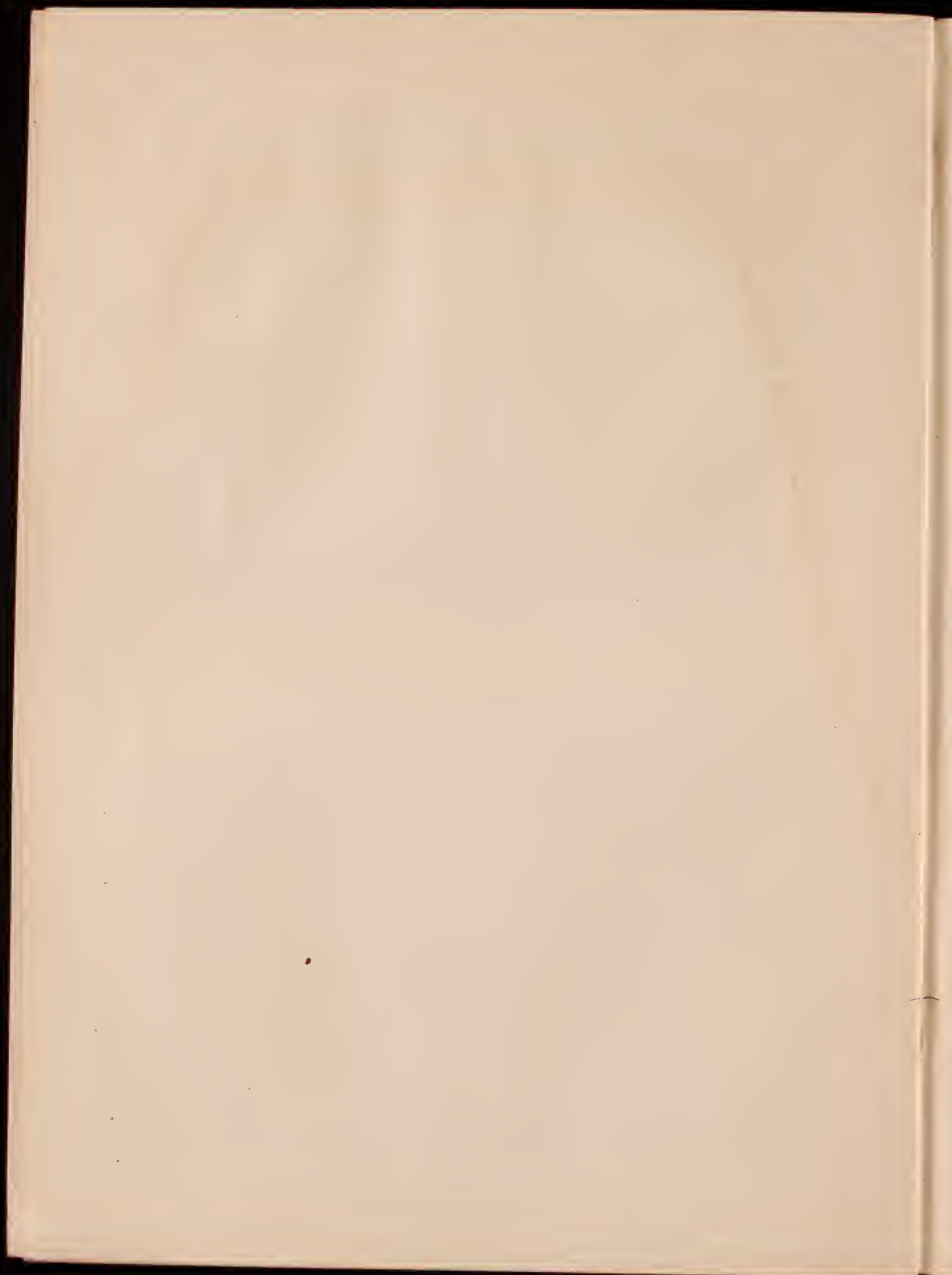
“From Yunnan City to Urga”

A concluding note must be added. It is a quotation from a striking article which appeared in a recent issue of the “North China Daily News,” the leading British paper in the Far East. The facts disclosed in the article have compelled the Japanese Government through the Japanese Embassy in London to promise remedial action:

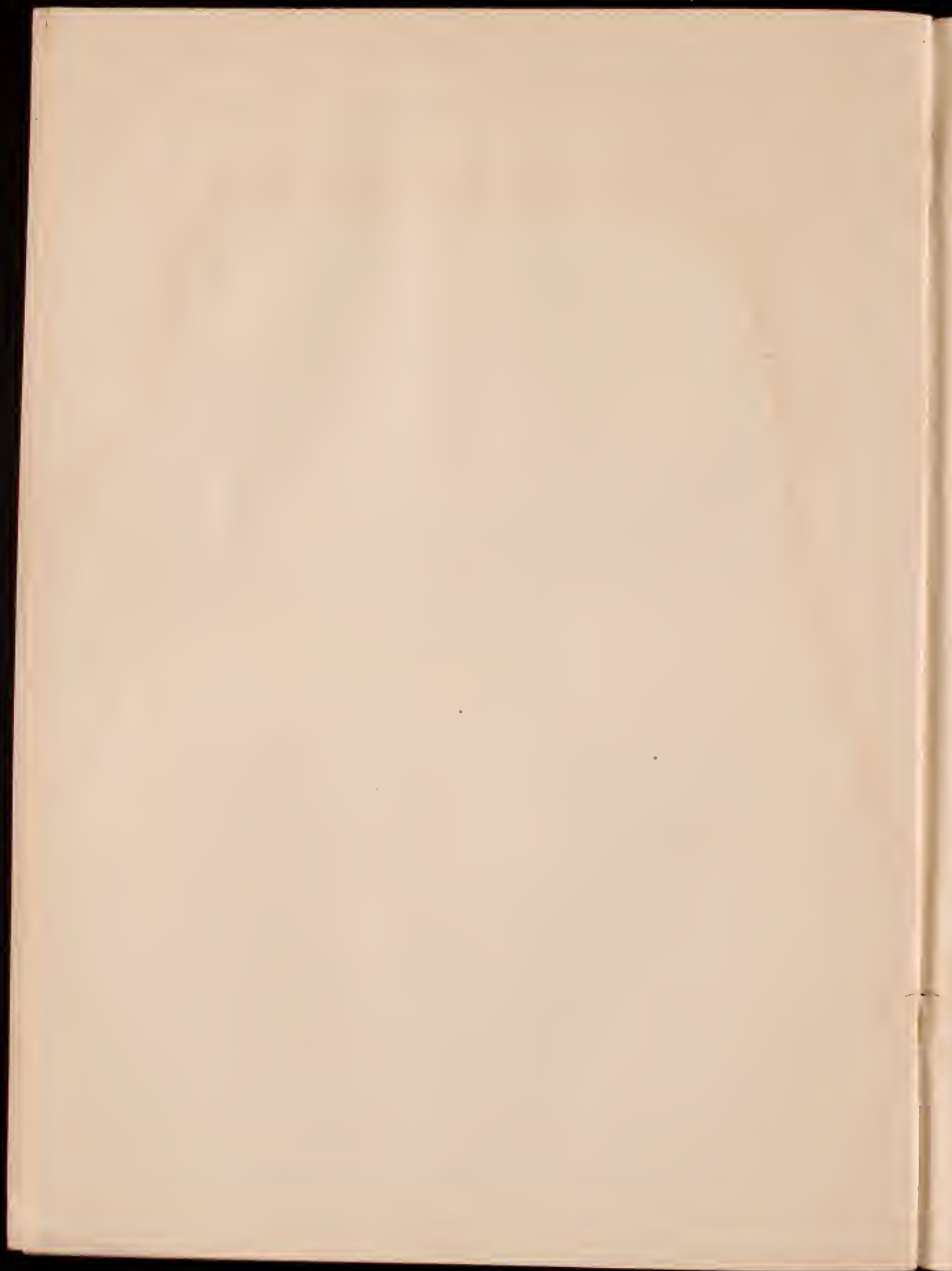
“Everywhere Japanese prostitution, the systematic extension of which from Yunnan City to Urga is such an inspiring evidence of our Asiatic allies, goes hand in hand with the sale of morphia.

“Morphia, no longer purchasable in Europe, is manufactured now in well-equipped laboratories in Japan and in Formosa. During recent years the bulk of the Persian opium coming into the market has been purchased by Japan for conversion into morphia, for Persian opium yields a larger percentage of morphia than Indian opium. Opium grown in Korea, the cultivation of which it is interesting to note, followed immediately upon the closing of the opium shops in Shanghai (by the Chinese authorities), Japanese officials providing the seeds, is an ever expanding source of the supply of morphia, and it may be added, of opium required by the (Japanese) administration of Formosa.”

J. KINSIC S. KIMM,
Membre de la Délégation Coréenne.



APPENDICES



THE ANNEXATION OF KOREA

The following Treaty was signed at Seoul on August 22, 1910:

S.M. l'Empereur du Japon et S.M. l'Empereur de Corée, en vue des relations spéciales et étroites entre leurs pays respectifs, désirant augmenter le bien-être commun des deux nations et assurer la paix permanente en Extrême-Orient, et étant convaincues que ces buts pourront être le mieux atteints par l'annexion de la Corée à l'empire du Japon ont résolu de conclure un traité de cette annexion et ont nommé à cet effet pour leurs plénipotentiaires, savoir:

S.M. l'Empereur du Japon,
Le Vicomte Masakata Térauchi, son Résident général, et
S.M. l'Empereur de Corée,
Yen Wan Yong, son Ministre-président d'État,

Lesquels, par suite des conférences et délibérations mutuelles, sont convenus des articles suivants:

ARTICLE PREMIER. — S.M. l'Empereur de Corée fait la cession complète et permanente à S.M. l'Empereur du Japon de tous les droits de la souveraineté sur la totalité de la Corée.

ART. 2. — S.M. l'Empereur du Japon accepte la cession mentionnée dans l'article précédent et consent à l'annexion complète de la Corée à l'empire du Japon.

ART. 3. — S.M. l'Empereur du Japon accordera à LL. MM. l'Empereur et l'ex-Empereur et à S.A. le prince héritier de Corée et à leurs épouses et héritiers, des titres dignités et honneurs qui sont appropriés à leurs rangs respectifs, et des dons annuels seront faits pour maintenir ces titres, dignités et honneurs.

ART. 4. — S.M. l'Empereur du Japon accordera aussi des honneurs et traitements appropriés aux membres de la maison impériale de Corée et à leurs héritiers autres que ceux mentionnés dans l'article précédent; et des fonds nécessaires, pour maintenir ces honneurs et traitements leurs seront octroyés.

ART. 5. — S.M. l'Empereur du Japon confèrera la prairie et des dons pécuniaires à ceux des Coréens qui, à cause de services méritoires, sont considérés dignes de ces reconnaissances spéciales.

ART. 6. — Par suite de l'annexion ci-dessus mentionnée, le gouvernement du Japon prend le gouvernement et l'administration de la Corée et s'engage à accorder l'entière protection aux personnes et propriétés des Coréens qui obéissent aux lois en vigueur en Corée et à accroître le bien-être de tous ces Coréens.

ART. 7. — Le gouvernement du Japon, en tant que les circonstances le permettent, emploiera dans les services publics du Japon en Corée, ceux des Coréens qui acceptent le nouveau régime loyalement et de bonne foi et y sont dûment qualifiés.

ART. 8. — Le présent traité ayant été approuvé par S.M. l'Empereur du Japon et par S.M. l'Empereur de Corée, produira son effet à partir du jour de sa promulgation.

En foi de quoi, etc.

"The Korean Conspiracy Case"

The following extracts are from a pamphlet entitled "The Korean Conspiracy Case," issued in New York on November 20, 1912, as the "outcome of a conference of representatives of all the missionary organizations of the United States.... conducting work in Korea with several eminent laymen... connected with these organizations and whose counsel was sought because their international reputation and their detachment from the missionary interests immediately involved fitted them to give dispassionate advice."



The interest of the civilized world has been aroused by the difficulties that have developed in Korea and which have culminated in the arrest, trial and conviction of a large number of Korean Christians on a charge of conspiring to assassinate Count Terauchi, the Governor General. The circumstances raise some grave questions in which Western peoples are deeply concerned. It is true that from the viewpoint of international law and diplomatic intercourse these questions primarily relate to Japan's treatment of her own subjects; but it is also true that it may be said of nations, as of individuals, that "none of us liveth to himself." Mankind has passed the stage where it is indifferent to what any government does to a subject race.



Evidences have been multiplying for more than a year that (the Japanese) military party is now in the saddle. Uniformed gendarmes swarm in Korea, particularly in the North. Secret police are ubiquitous. Spies attend every meeting of Koreans. All organizations are suspected of revolutionary designs. We do not know that they had, but every country in Asia is honeycombed with guilds and societies of various kinds, many of them more or less political. The Koreans would be lacking in the commonest elements of human nature if some of them might not have thought of doing what every subject people has done since the world began—take secret counsel as to how the yoke of the alien conqueror might be thrown off.



From all political movements, however, the missionaries and the leading Korean Christians resolutely sought to keep the Churches aloof. Obedience to the "powers that be" was preached from every pulpit. The Church must have nothing to do with politics, the Christians were told.... So strong was this determination of the missionaries and Korean Church leaders that it was not uncommon for Koreans outside the Churches to taunt Christians with being on the side of the enemies of their country and for the missionaries to be told that if it were not for them a revolution would have been started long ago.



The missionaries are the great men of Korea. While they cannot control the political activities of the hundreds of thousands of Korean Christians, they have used their great influence to induce the Koreans to acquiesce in the Japanese rule. Indeed, it has often been said that if it had not been for the missionaries a revolution would have broken out when Korea was annexed to Japan. The Japanese fully appreciate this; but they are restive under a situation in which foreigners apparently have power to make or unmake a revolution among their own subjects. Japanese national pride demands Japanese supremacy within Japanese territory. A Japanese official who sees himself overshadowed by an American missionary is more or less unconsciously jealous and is

apt to feel that such pre-eminence is prejudicial to the interests of Japan and that it must be broken.



In the fall of 1911 the Japanese suspicion of the Churches began to find more open expression in the arrest of leading Korean Christians..... many of the men and boys were kept in jail for months without food or clothing for the cold weather without knowing the charges against them and without being permitted to have legal counsel. Other arrests were made in other places until a considerable number of Christians were in jail..... the number of arrested men that were sent from the provincial towns to Seoul.... were said by the "Seoul Press" of April 19, 1912, to have been 150.



..... the Japanese authorities announced that they had discovered a conspiracy, that the specific charge against the men and youths whom they had arrested was a participation in a plot to murder Governor General Terauchi, and that under preliminary police examination the accused men had "confessed" their guilt. The public trial began June 28, 1912, before the District Court of Seoul..... It is deeply to be regretted that the trial proved to be of such a character as to strengthen the grave fears regarding the methods of the Japanese. The methods of procedure impress a Western mind as peculiar. The lawyers for the defence were not permitted to confer with their clients until shortly before the public trial, months after the prosecution had prepared its case with freest secret access to the prisoners. When their lawyers were given permission to see them, the conversations were in the presence of a scowling police so that the sorely beset men could imagine what their jailers would do to them afterwards if anything was said that did not please them. The enormous voluminous records of the case were not made accessible to the counsel for the defence until it was too late to give them proper study or to verify the allegations of facts. In court, all questions were asked and witnesses examined through and at the option of the presiding judge. The jury system has not reached Japan, and the whole course of trial showed that the Judges had made up their minds before the trial and that they were in effect judges, jury and prosecuting attorneys combined..... As the trial proceeded the hostile and unjudicial attitude of the Court became more and more apparent. Innumerable questions by the Judges were clearly intended to be traps for the men whom they were trying. When one of the pastors was tripped in a slight verbal inaccuracy, the presiding Judge loudly called him "a lying Jesus doctrine pastor" and peremptorily dismissed him. At this the whole Court laughed heartily . . .



Finally, the perversion of justice became so gross that on July 17th, the counsel for the defence boldly refused to proceed and announced that they "felt it proper to state their opinion that the trial was not being conducted in a regular manner and in accordance with Art. 41 in the Code of Criminal Procedure, for the honour of the Imperial Judiciary and with a view to the full defence of the accused," and they therefore applied for the unseating of the Chief Judge Tsukahara and his colleagues and for a new trial under different judges. The Court announced a suspension of the trial, pending appeal to a higher Court for the assignment of other judges. The appeal was overruled, and after some delay, the trial was resumed August 23rd, but was brought to a close in the unexpectedly short period of four days. The Judges reserved their decision till September 28th when they sentenced 105 of the defendants to terms of imprisonment—6 for ten years, 18 for seven years, 39 for six years, 42 for five years..... Among those who received the ten-year sentence was Baron Yun Chi Ho, President of the Southern Methodist College at Songdo and Vice-President of the Korean Y. M. C. A.





A PERSISTENT PROBLEM OF THE FAR EAST

(WHAT SHALL BECOME OF KOREA?)

KOREAN PUBLICATION

April, 1919

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The People of Korea

Whatever be the ultimate status of Chosen, before the world, in politics, economics, culture, or in civilization or any of its phases, the people, "the Koreans," remain as the subject which should interest all true Americans.

Every American citizen, loyal to his government and to his national traditions, cannot go against the decision,—made by President, State Department, and Congress,—to accept their action in withdrawing the legation of the United States from Seoul.

Yet whether we knowingly address our letters to Keijo, Chosen, Empire of Japan or to Seoul Korea, or whether we approve or disapprove Japan's action and policy, we need not abate a jot of our interest in Korea's millions. A most interesting and lovable people, a unique civilization, a fascinating history, a record of blessings and benefits to Japan ought to awaken the regard of the people of America. In the line of Christian missionary education and propaganda, a minority of our fellow-citizens have been deeply interested. In fact, the unity of the nation and the impulses of a common patriotism have been strengthened and stimulated by the mutual interest of North and South in the land of Morning Splendor. The names of Appenzeller, Underwood, Allen, Scranton, Hall and a score or more of others, serve, when mentioned, to warm the pride of all who dwell under the stars and stripes. Nor do we hesitate to say, frankly, that, in the main, the spirit of Koreans has helped us to a nobler and richer life.

But this is only a phase, though a pleasing one, of our national feeling. It cannot be denied that the great majority of Americans are utterly indifferent to the existence, not to say the fortunes or the future, of the twelve or fifteen millions of people in Chosen. Now if in our land, including Hawaii, dwell several hundred young men whose hope is that our people will know more about Korea, and knowing, take more interest in the subject, then their enterprise deserves both patronage and success. It will, if rightly conducted, be educative and liberalizing to Americans. Our people are too much dependent upon partisan and subsidized newspapers, which furnish ready-made opinions, which busy Americans accept as time-saving, sufficient, and, alas, satisfactory.

In any event, fair-minded Americans must rejoice, both in receiving light, information, suggestion, and clearly expressed opinion, whether they agree with the expressions of them or not, and extending sympathy to a people worthy of it. If true to their inheritances, they will rejoice that already, through the gate of Hawaii or of service under the American flag, several scores of Koreans have entered the household of American citizenship. Let more of them come. We shall welcome them.

And may all the good inheritances from the grandly ancient civilization of the Land of the Beautiful Morning, bless the world even unto its full noonday splendor.

WILLIAM ELLIOT GRIFFIS.

New York, February 26, 1919.

A Pathetic Confession of a Country Maid

I was a country maid pure and simple. What about the outside world could I know? That is what made me a slave. I was a fool to have trusted her. I ought to have known better. Indeed I knew too; but what else could I do? And here am I. Now listen to my story, messenger, for goodness-sake, listen.

We lived in the East Village among the hills above the stream. We were once happy, I and my family. We were poor, but we had plenty to drink, to eat and to wear. And that was enough and we were contented. Our house was somewhat old and it would leak if a storm would come any time. But we had fine weather for quite a few years. And we did not expect any stormy season any more. That is the reason we neglected the reparation. Our fields were rich enough to give us daily necessities. We were too much satisfied with ourselves and wasted much, too much, time for idleness, and a good part of the time for sleep. Still we were happy and we lived peacefully, I and my family. Some times we had a little trouble among my servants. But these troubles were only trifling. We were once happy, but those happy days are no more.

Three sisters were we, Sister C, my elder, Sister J, my younger, and I, the middle. Sister C was kind and she was gentle. But she was old and careless and weak. Her family was bulky and idle. She was too slow, as all the old ladies are. She was my teacher, and she brought me up. Everything I learned from her I taught to my younger, the ungrateful one. But my elder and I myself

were ever on good terms from the very beginning of our life. But she was now too old to take care of herself, and she had trouble with her new visitors, our cousins from the West Village, across the stream over the field. I heard of them once or twice but never met them yet. They said they were rich, but I did not care. I would not, I thought, give them anything, nor would I ask anything from them. That was my sister, my gentle Sister J, and that was I.

But Sister J, my younger, was the last of our blood. She was so unlike us, her sisters. She was a trickster, a liar, a maker of mischief. Time and again when I was tired and my servant asleep, she would sneak in our house, blacken my face, tie me up, beat my servant, break our furniture and spoil our gardens. Not only once or twice, but half a dozen times. She was a devil, a devil, I say. I beg your pardon, but she was a devil, and a she-devil. But we, I and sister C, left her alone, though we both hated her, yes, hated is the word. She was clever, but she was the devil of our family, just the same, and a little worse.

Just a minute, messenger, just one more minute. I must tell my story and you must listen. I was only a country maid, pure and simple. I was a fool to have trusted her, for she was a devil.

She, Sister J, was clever, as I say. She could recite any piece she once read and she could copy anything she once saw. And copyright was her trade. She was so unlike us, her sisters. She was poor; her gardens were

harren; her springs were salty. Her family was crowded, and her store was empty. She then sent away her servants to beg alms from our cousins in the West Village, where they learned their new tricks with pieces of iron and steel, with boiling water and blazing fire. She then stopped begging but started her new trade as a robber. Certainly she was the limit. She started to rob us, her sisters, first. After we are all robbed, I can not tell what she will do.

By the way, we hated her so and she was so mischievous that we bade her for some time not to print her feet into our garden or house. Were we to blame? She was a devil, I say, and she-devil was she. But now she watched her chance to get in our house and do some more of her mischief. Alas! there came to her the chance to get in our house, right up to the hearth. Now what do you think she did after she entered!

One minute more, Mr. Messenger. My story is not half done yet. I must tell it and tell it now. I was only a country maid. I was a fool to have believed her so. She was a devil and she-devil was she. I beg your pardon, but that is what she was.

One day Father Francis, from the West Village, came to my house and knocked at my door. But he was a stranger and with strange accents and beliefs, too. I learned afterward he was one of my cousins, but I did not know it at the time. Naturally, such a poor fish as I was, was frightened and scared. He asked for entrance into our house to preach his words of blessing to me and to my servants. He was gentle, too, rather too gentle. I simply did not want him in our house. It would, I thought, be a disgrace to our traditions. I did not care a straw for his reasons or his messages. I told him angrily to get out of my sight and stay away from me with his doctrines and beliefs that were so unlike ours. But when he insisted on an admission into our home, thus far so undisturbed by any stranger, I beat him with an old broom stick and thus got rid of him for the time. But I was only a country maid, full of fear and suspicion, and had no taste for strangers. Was I to blame?

Once, too, the rich young merchant, Sam by name, came to me with a love suit. He was tender and warm in his speeches and in his manners. Indeed, a lovely and lively youth was he, worthy of any woman's heart, whole heart. But I was such a simple and innocent maid as to be frightened even at the sight of that lovely young gentleman. And I have, too, heard tragic stories of love that are so common nowadays. How could I receive him? I scared him away with a dress pin. After he left I could have bitten my lips; but what was the use to regret now, when the thing was done and when it was too late. But I was such a simple girl, proud of my virgin virtues. Was I to blame?

Stop, messenger, stop a little longer until I finish my story. You are not in such a hurry, are you? Stop and listen. If I miss this chance, I do not know how long it will be before I get another. So I must tell my story now and you must listen for my poor sake, worthy messenger. I was only a country maid, and she was a devil and a devil of her kind. That was what she was, if you do not mind my words.

There she, the she-devil, the unworthy sister of mine, the infant terror of our family, came to me with unusual kindness and many a gay, though unnatural, smile, and told me that I had done an awful thing with my unfortunate guests. They would, she told me, come in my house with fire and steam, blood and iron to destroy our house and devastate our gardens and enslave our servants. Now I hated her more for her foxy smile, the disguised dagger. I hated her threat, that mild yet far-reaching threat. Yet I was conscious of myself, of what I had done to the ill-treated visitors, of my own strength and faults. I did not know what I should do. Thus, in spite of all the dislike and antagonism I felt against the hateful sister of mine, and with a reasonable hope that she, too, was a human being and could not do much harm to her own nearest kin, I somewhat thankfully accepted her aid, I

somewhat thankfully accepted her aid for settling peacefully with these newcomers, as she said she knew them pretty well and that they were her good friends ever since she met them in the public forum and once in the new Comic Theatre. But finally she asked me in return, even before she helped me to settle the trouble, the privilege of opening her market in our garden. Then I was led by her tact and procedure, perhaps with some regret and some gratitude, to accord her wish. Thus she got once more into our home and trod once more on the forbidden paths for the last three hundred years.

Then, one day, she invited me to her new home, or the redecorated old home. Then she brought me to the public forum and then to the new Comic Theatre. She bought me some things, this and that. She presented me to several new friends of hers who are, of course, no other than our cousins from the famous West Village of riches and wonders. Alas! when I got to the theatre I found that everyone that came in the house should play a part, whether he or she liked it or not. And I was asked to play my part, too. But what of acting and art did I know? I refused to play but everybody, and especially the hateful sister and escort of mine, urged me with flattery and threat. Thus I had to play, but my play was an utter failure. Shame on me and shame on all. There I met again my elder sister, the kind lady, and she wanted to teach me and help me, but she was too old and clumsy to play well her own part. How could she help me or anybody else? Undoubtedly I was made more timid and bashful than ever by the strange faces that I saw, and the grandeur of the edifice and the unheard-of art that I had never seen before. But my sister, my elder sister, had ten times more nerve than I, and she, compelled by her kind attitude toward me, tried nevertheless to help me. But that younger sister of mine scratched her face like a mad cat and told her to stay away from me. Then, struck by her sorrow and shame, she had to withdraw.

Now listen what she did to me. She made merry of my failure and scorned and scolded me about my ill-breeding. Now she told me she would teach me; and nobody else would dare come near me. Yes, I hated her all the more for all that. Some people may have thought she was kind to me. But nothing like kindness was in her beastly heart throughout her dirty life. She flirted with everybody, even that day when we were on the stage for the first time. She was exceedingly polite and unquestionably pleasant, in spite of her ugly looks and ragged robes. But there was and is always something else in her. She was a devil. She promised me her help in my affairs, external and internal. When I refused aid from her, as I knew her better, she made me say that I wanted her by the use of strong fists and wild kicks, because she was pretty strong, as she took physical training lessons in West Village. She did not teach me anything but she charged me unreasonably high fees for her lessons. When she bought me anything she charged ten times and hundred times as much as the market price at the time. Just think, one day she passed our garden with a dish of soup. She fell down and split the whole dish. Then she made me pay for the soup and the dish. She was the limit, I tell you.

Stop, just a little longer, I have not yet finished my story. I was—you got to listen to me—I was a country maid pure and simple. She was a she-devil. I beg your pardon, that was what she was. Just a minute!

Now, I was angry at her, I was afraid of her. Oh, how I hated her. If I had had the strength I might have broken one of her jaw bones long ago. If I had had a noiseless and smokeless gun I might have shot to pieces her devilish skull filled with evils and mischiefs. No, I could not either, because I always felt sorry for her damnable soul which surely came from the very depth of hell and will surely go back to where it came from. But, at any rate, on account of my fear and suspicion of her actions, I once invited the strong Russel, another cousin from the West Village, who lived nearest to my home. He was supposed to help me in our next rehearsal

in the new Comic Theatre. But on that day Sister J came in and knocked down the giant guide of mine. And ever since that day I am her slave, getting into the serfdom deeper every day.

Then one day she brought me to the darkest corner of the market and tied my limbs and blindfolded me and threatened me if I screamed and hid me under the dirty cover behind the screen. And I am here yet, unfreed. I have not enjoyed the free sunshine and the free open air for the last ten years. I overheard them say that most of my servants are enslaved, some fled to the houses of my Sister C and of my cousin Sam. My house is now hers, my gardens are hers, my springs are hers, and everything of mine is now hers. She took these after she announced my death and erected a false tomb to me to deceive the eyes of the world, and she then claimed that she was the rightful heir to my estates because she is the next of kin. I think the world may yet know that I am not dead.

Just one more second, Mr. Messenger, for my sake, for the sake of the distressed. My story may not be pleasant but is tragic enough to be interesting. I was only a country maid, and I was a fool to have trusted her, the she-devil. But what else could I do there and then in that situation and under those conditions? And here am I.

Shortly I have heard that there is getting started a new movement, a new chivalry under the right influence of my dear Cousin Sam. And my cousins in the West Village are going to help the poor, protect the weak, and free the slaves. If that is true, tell them when you get there that the poor country maid whose death was reported ten years ago is still alive under the dirty cover behind the screen. They may yet help me out and I may yet be rescued. Farewell now, Mr. Messenger, I may yet see you again before long. God may speed you. If they ask my name, tell them that I am Virgin Corea.

Lamentation for the Imprisoned Nine

As the consequence of gatherings and the publications by the Korean students in Tokio, Japan, for petitioning for the freedom of Korea from the Japanese emperor and his government, nine prominent leaders among Koreans (whose names are not yet reported to us in this country) are imprisoned for the violation of the Japanese press and gathering censorship. Yet their imprisonment may likely be as long as the pleasure of Japanese courts may demand; their torture will be as severe as the appetite of the Japanese jailers may desire. Indeed, their very lives are in danger, for they will most probably be condemned as anarchists, the penalty of which is death. Have not Koreans the right to speak of their freedom, while every other people on earth does? Have not the Japanese citizens,—as the Japanese claim that we are,—the right to meet together and publish the things they want to say and petition for the consideration and decision upon their grievances? How hateful is the work of the tyrant, the common enemy to popular freedom! How dreadful is the thought of these loyal sons of our mother, in disgrace and suffering for their loving and being loyal to her! For our lamentation to the unhappy report, let Wordsworth speak for us in his inspired language:

"Toussaint, the most unhappy man of men!
Whither the whistling rustic tend his plough
Within thy hearing, or thy head be now
Pillowed in some deep dungeon's earless den,—
O miserable Chieftain! where and when
Wilt thou find patience! Yet die not; do thou
Wear rather in thy bonds a cheerful brow:
Though fallen thyself, never to rise again,
Live and take comfort. Thou hast left behind
Powers that will work for thee; air, earth and skies;
There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

While lamenting for those whose fate we know, we cannot but think of Korea's unknown heroes, past and present, and of the suffering millions either in their life imprisonment or in their life of exile, of the unceasing destruction and robbery that are going on in our beloved Korea, and of the ever-increasing harsh ordinances and laws that are made for and executed on Koreans. Their only fault is to be too simple and too peaceful, and their only offence is to love too well their country and people.

Indeed, to love is to suffer! For the suffering millions again Wordsworth, the poet of freedom, has spoken his indignation:

"We can endure that he should waste our lands,
Despoil our temples, and by sword and flame
Return us to the dust from which we came;
Such food a tyrant's appetite demands;
And we brook the thought that by his hands
(Spain) may be overpowered, and he possess,
For his delight, a solemn wilderness
Where all the brave lie dead. But when the bands
Which he will break for us he dares to speak
Of benefits, and of future day
When our enlightened minds shall bless his sway;
Then, the strained heart of fortitude proves weak;
Our groans, our blushes, our pale cheeks declare
That he has power to inflict what we lack strength to bear."

Fortunately, however, nothing can ever check the growth of love of freedom in our hearts. Superhuman oracles failed, human inventions failed, the political oppressors failed, economical threatening failed, the internal powers failed, the external conquerors failed. Our history of the world is nothing but an unbroken record of the growth of freedom. Therefore, again Wordsworth thus speaks to comfort the humble heroes lost in their "action" for liberty and to relieve the hungry human hearts for liberty with pangs, pains and prides:

"The power of armies is a visible thing,
Formal and circumscribed in time and space;
But who the limits of that power shall trace
Which a brave people into light can bring
Or hide, at will,—for freedom combating
By just revenge inflamed? No foot may chase,
No eye can follow, to a fatal place
That power, that spirit, whether on the wing
Like the strong wind, or sleeping like the wind,
Within its awful caves, from year to year,
Springs this indigenous produce far and near;
No craft this subtle element can bind,
Rising like water from the soil, to find
In every nook a lip that it may cheer."

As long as the love of freedom will grow as it did in our past history, and as long as there will survive some Korean, we will sing in the remembrance of all those who

sacrificed their lives in some manner or other for the land and people of Korea the pitiful song of ancient Cho:

"Even be there left only three houses in Cho,
'Tis Cho which is some day the mighty Tsin to crush."

Or, even better, we will march bravely against our common foe and sing loudly and cheerfully the Scotch hymn after the fashion of Robert Burns:

"By your sons in servile chains!
By Oppression's woes and pains!
We will drain our dearest veins,
But they shall be free!

"Lay the proud usurpers low! !
Tyrants fall in every foe!
Liberty's in every blow!
Let us do or die!"

And thus we too may, with the rest of the world, some day share the blessings of freedom and peace! Indeed, the world is coming closer to the perfection of moral humanity. There we, the living and dead alike, under the leadership or in the memory of our known and unknown heroes, consecrate our love with the prayer and song to the Prince of Peace:

"Peace on earth and good will to man."

Isolation of Japan

It is all known fact that the present Japan is utterly isolated in the diplomatic world. Japan herself does know it. Of course, on this problem—what is Japan or the world going to do with it?—it is in every sense pretty hard to tell. There are such treacherously conspicuous press opinions as the "Kokumin"; there are such radically blind contentions as the demands of the military class of Japan. One thing plain is that no Japanese today does feel quite contented, nor is there any who acknowledge yet their own faults and try to make a complete internal change in their politics and ethics. Here will be taken an editorial from a Japanese paper published in this country, for this represents the somewhat softened tone of the little democratized Japanese. The editor of the Japanese-American News published in San Francisco, says:

"ISOLATED JAPAN

"Lonely Bird" in the Diplomatic World.

"At the peace conference, Japan has fallen in the midst of heavy attack from all sides. Some people think this is entirely beyond the expectation; others think the actuality is completely against the fore-calculation; still others think that this is to some degree more than what can be expected. In brief a newly prosperous nation is as a rule subjected to diplomatic depression and threat. And the present situation of Japan is only one example to the general rule. Further what makes the situation worse is that a newly rising and rapidly progressing nation and people, as they had not the equal power with others, shakes loose the existing relation among powers; and consequently it is pretty hard for it to lift its head but easy to be depressed by the older powers. Therefore while moving to or fro, the newly rising nation, as any one cannot deny, can hardly get away from being oppressed when there will be any conflict.

"Furthermore, besides this natural necessity of receiving this oppression and this binding, there is one special reason why Japan is made the lonely bird in diplomatic world of the equal powers. If it is demanded to give the reason why Japan should suffer even more heavily such injustice than others, the reason is quite simple. Since Japan is at an entirely different setting from the nations of Europe and America, in the racial descent, religion, traditions, and the origin and source of the civilization, it is really difficult, if not utterly impossible, to reach thorough mutual understanding. It is quite self evident.

"Suppose international settlements were already all made final, in some international disputes the international council will solve the question in hand, through

arbitration. But in case there will come such disputes between Japan and another nation from Europe or America, it is natural that the decision should be reached by the opinion of the majority, in order that the decision may be fair and right. Yet what the Europeans or the Americans think to be fair and right cannot be, it is natural, what the Japanese think to be. Why, it is because the origin and the source of the civilization are different, because the racial descent and the religious ideals are different, because the moral standard is different, because the customs and habits are different. Consequently the judgment cannot be in unison and concord. For example in the question of marriage by free choice the ideals of the East and the West cannot agree with each other. We need not be surprised at such cases where what the European or American takes to be unfair, will be impossible for the Japanese to take it improper or where what the Japanese think is right cannot be thought to be right in the minds of the European or the American. It is the natural and inevitable result from the lacking always of the mutual understanding and mutual trust and consequently of the sympathy and the concord. It is therefore already disclosed situation that Japan cannot agree with the European and American nations.

"Then let us examine once the situation of the East where we can find the peoples with the same civilization and similar, if not exactly the same, race and people. In the whole East, Japan is the only nation that is truly independent in substance as well as in name. Therefore the whole East should unite hand in hand; there will be no trouble then to obtain the recognized standing of the international equality of Japan in the diplomatic politics. But on the contrary such a neighbor as China does forsake and exclude Japan and depend so much on the European and American nations as to present the funny shows. The causes of these funny shows are multiple and complex. But it is chiefly because China missed the greater policy of the East and tried to fool herself with depending on the outwardly tender and soft policy of Europe and America, and because she misunderstands Japan's behavior upon her and unwisely creates the anti-Japanese spirit. Since China is so, she may, like the natives of all other Asiatics and Africans have once dreamed, and depended on such protection without real material support on her own part. She will, however, in the end, be responsible for and will depend on the after effect of the helpless standing and the lonely situation of Japan at the peace conference.

At any rate all this and that are a kind of popular training and experience to a people. We need not be

afraid of the present difficulty, nor need we to be discouraged for our future. Of course we will continue and re-enforce once more to exert all our material and true efforts with speed and beat to extend and spread the greater right all over the world."

But on the other hand there are Chinese opinions that are entirely in opposition with the easy-going self-justification of the Japanese. Who cannot, if he has some knowledge about the train of thought and the attitude of life among the Japanese and the Chinese together with their historical relationship and setting of the two nations in constant conflict, easily discover whose fault and mischief it is that has created and always strengthened the hostility? Who is the offensive and the aggressive, who is the greedy and the dishonest? I do not see why Japanese can expect anyone to be on their side unless he is as foolishly honest and simple as the Korean of ten or fifteen years ago. Certainly the Japanese expect too much from others while they would not themselves sacrifice a single hair for the good of the East or for the world. I do not really see what they mean by the so-called greater policy and greater right of the East. Perhaps and most likely they signify by these grand yet empty words their dream of the creation of the Japanese military empire which will enslave all the Orientals under their martial orders as in the case of Korea. It seems to me that the Japanese blunder which leads them to the point of self-destruction is an absurd wrong based on their mislink in their historical and logical reasoning. Why so long as their conduct is right and fair should they or can they be so isolated as they are now. Humane minds work in the same way; and what is right with the Orientals must be and are what is right with the Occidentals. This fact is well nigh clearly proven by the adjustment and the readjustment that is going on at the peace conference. Japan should indeed try to look back to her own self and to correct her faults and crimes instead of blaming the whole world for jealousy and misunderstanding while justifying themselves with illogical arguments and fortifying thus their further ambition and dream of Pan-Asiatic empire under the military despotism of the governing few. So, let me present a Chinese opinion on the same question in order to show how it is different from the Japanese. Thus writes the editor of the *Chung Sai Yat Bo* which is also published in San Francisco:

"JAPAN'S PLACE IN THE WORLD POLITICS"

"The Japanese, being so small, short, keen and fierce, after they set for renewal with sharp courage, won the first victory over China and the second over Russia, they swallowed Formosa and territorialized Korea. Thus she, with utterly insignificant three islands, climbed at a single jump to the rank of the first powers on the globe. Indeed there was no nation that has grown so easily and advanced so rapidly as Japan did. Yet on this account Japan has undoubtedly touched deeply the sense of fear or jealousy of the Caucasian race as a whole. Furthermore, with diplomatic policies of secrecy and treachery, of cajolery and intrigue, she has been and is rather foxy in grasping the material gain. And as a result she made enemies with every nation and created hatred over the whole globe. It is quite fortunate for her to be able yet to have maintained herself even thus long until today.

"To the question 'What is the situation of Japan in the international relations?' the writer will examine with a neutral point of view. It is all certain that she is already at a lonely stand. There are heard the hymns of Cho from all sides. Why would England love her or what has she to ask from her? England's alliance with Japan was only for temporary purposes necessitated by the momentary need. Then England had to watch with all her closest attention the behavior of Germany as the latter train the soldiers and strengthened army with some hidden ambition and entered into an alliance with Austria and Italy, as if she competed for the supremacy and leadership. For these reasons England decided upon her policy of the wait-

ing game and made France and Russia her allies. Thus all her attention was engaged with continental Europe. Moreover this Balkan problem was so close to outbreak at any moment as the loaded gun was ready to blow at a touch. Consequently she could not spare her time to do anything with the far East. At the same time, she was afraid that the newly arising Japan might burst in and take possession of the English interests in the East such as India, Australia, Singapo and the rest. Yet she knew she could not do anything with these. That is the reason why England made an alliance with Japan in order that, for the time until she could come round to that part of the solution, she might have Japan to take care of her territorial possessions in Asia until after she would be through with her European problems. Therefore the English alliance with Japan was really the expression of fear rather than of love.

"American dislikes the treachery and cunning of Japan. It is some time already since there has grown the hostility between the United States and Nippon. The situation is indeed so grave that it cannot be easily hidden behind the back. America holds the Monroe Doctrine under which the United States assumes upon herself none of power but only the responsibility, and thus treat the small and weak nations of America with righteousness and fairness. But who could possibly have guessed that Japan, with her newly growing prowess of the nation, cunningly forged the Monroe Doctrine of Asia after the mimic fashion from the United States and with a malice forethought for her own interests. If Japan really attains her desired end of controlling the whole East with this doctrine, America's honest policy of opening the Far East and the policy of equal opportunity and co-operation in China of all nations will be broken to pieces by Japan. Besides such loss of extensive interests in the East of the powers, there grows a danger of America's loss of her territorial interests to Japan in her possessions of Pacific Islands of Hawaii, Philippine and Caroline. Further, Japan recently made an extraordinary preparation in the Hawaii Islands with all her possible energy exerted. She would not check her ambition and greed unless someone will make her stop. Though the wide-awake and far-sighted statesmen of America do not lack the knowledge of the germinating danger, they found yet no way to manage her action thereof. Still there exists beyond all question, America's hostile attitude toward the Japanese at the highest degree of intensity. On account of this hostile feeling, and in order to show this existing ill-feeling, the United States forbade Japanese to acquire the possession of landed property and debarred their immigration to colonize the Western states. Such hostile feeling is growing rapidly, like an additional dose of the explosive thrown into the powerful flame; the hidden danger is indeed great between the two nations. How can America leave aside a moment this problem of her self-defense against the Japanese greed? To speak the truth, the entrance of the United States into the world war was in a sense not only to fight Germany but also to show Japan the internal strength of America, in an indirect way of making Japan to have some fear and care in her dealing with America and thus not to make further trouble. So strong is America's dislike toward Japan.

"Similar feeling of hostility exists between Japan and Russia. The national disgrace of Russia after the Russo-Japanese war has not yet been retributed; recent Japanese invasion upon the Russian power in Siberia intensified the hatred. Further, Holland, too, hates Japan because of her loss of Pacific Islands; France and Italy like her none the better than the other powers because their being cut off from their respective commercial or territorial advancement into the Far East. In short there is not a nation which had some dealing with Japan and still likes her. Is it only Germany, which lost her military station in China and her island possessions, that is hostile to Japan?

"This is not all. When the great world war is over and the peace terms are near to completion, the whole world has to make up its tremendous economic loss suffered during the war from some source somewhere. Looking for a

place for the industrial and commercial development in the near future it finds no better place on earth than the Far East. Now every power recognizes that there is undoubtedly the best commercial battlefield in the Orient, and for that reason all will rush to the Far East market. Such expectation is quite natural. But the dwarfish Japan without surveying her own virtue and measuring her own energy attempts to make herself the absolute mistress over the whole East, and often demands preference, and plans special advantages over all the rest of the world. Whichever nation that has some relation of power and interest with the Far East will stand the selfish motive and action of Japan? We would not be surprised when some day in the near future there will be formed a world alliance against Japan. Then though Japanese are fierce and warlike, they will surely fall into their own trap and bind themselves with their own web. Two hundred thousand soldiers, though brave and trained, cannot defend the gigantic army of the whole world; sixty thousand tons of naval preparation though grand and strong cannot stand against the navies of all the powers of the civilized world. If one cannot see the truth in what I just said, he can certainly prove the case with the evidence from the Prussian Germany. Germany held the military imperialism and dreamed for unification of the world under her absolutism; and therefore she made every German a soldier with timely and constant training. Her military force would have been at least ten times as strong as that of Japan. Yet they could not maintain themselves any more than four years. This fall of Germany offers Japan a self-evident and unquestionable lesson. Japan should take this for their mirror and guide. Alas, she, on the contrary is still blindly self-important, and unwisely tries to compete in an unfair manner with other nations. Although we cannot exactly determine at the outset how long she will be able to retain and maintain her position, one thing is sure that she cannot go very long unless she changes right soon.

"Indeed it is awfully dangerous to Japan. Since she is already in the midst of the falling arrows upon her from all sides, she should change her plan and sweep off all her self-destroying policies, she should deal with other nations with trust and faith. Then she may yet save herself from a complete destruction so near at a close margin. But if she misses the real world situation and only finds delight in making enemies, her power is nothing to depend upon, her cunningness and treachery are nothing to employ. She would better repent now, for after a while it will be too late to regret.

Now after I have introduced both the false diplomatic self-justification and self-encouragement of the Japanese and the treatise from the historic and the economic theory of the Chinese concerning the cause and the possible effect of the isolation of Japan, let me expound the moral side of the problem. Japan is essentially the most immoral of all living nations today. Not knowing and not caring the coming of the new era in the international politics and

diplomatic morality, she tries to continue her practice which she has learned from the intrigue and treachery of the Louisiana or the Elizabeth Europe and re-enforce her evil by her natural bent to unparalleled selfishness. Without being conscious or trying to be conscious of the universal tendency and necessity of the popular freedom and of the growing awakening of the most wholesome sentiment of the brotherhood of man, she tries to grasp the whole of Asia and then the whole world in her iron and blood despotism and plays quite "innocently" her part of lulling and flirt and deception among the mighty powers of the world each of which acts the plainer and fairer dealing than ever. Thus she wilfully and foolishly commits her crime against the good of humanity and thus makes herself enemy to all, but friend to none.

During the last few decades the watchword and as well a catch-phrase in the diplomatic circle was the isolation of Germany. Perhaps it may be true that England has been rather active in the formation and the propaganda of this policy. But in the real truth of the matter it was not England which isolated Germany but it was Germany herself with all its militaristic abnormal growth and the imperialistic vain dreams that isolated herself. Once the triangular alliance of the central powers was considered to be the most invincible. But Italy as she knew well the parties of right and wrong, broke her promise at the very moment of crisis and rage. No one however can think that Italy was wrong because she unfulfilled her solemn covenant, for indeed her agreement was not that she would help Germany to commit the crimes of robbing and destroying the properties of other peoples and spilling and sucking the blood of human race in order to satisfy her blind greed and savage desire. Then it was really Germany not Italy which broke the treaty. Further the isolation of Germany was rather not the isolation of the whole Germany but the isolation of her military ruling class, which was but a small portion of her.

Now just after the isolation of the military ruling class of Germany is about to be at an end, there comes Japan trying to enclose herself in the imperial iron sanctuary for the blood god of war and theft. Here again who is to be blamed for this isolation? It is Japan but no other. Here again it is the military ruling class of Japan but not the whole people who are in most part innocent or at least unworthy of the blame as they are bound to their government and trained for that slavish loyalty and subjection of body and soul. Still there must be some, even if not many, Japanese who would see the coming danger and feel the fear and grief for the falling nation of theirs. In brief, Japan, the military Japan, cannot trust no people even her own, when the real crisis will befall her. I hope, though I cannot expect she will change her ideals and policy to save herself and to serve the East. "Forget not" the new formula, that peace goes with freedom and might spring from right. Twenty-century Japan must not lead her life after her old modes of two or three centuries back or that of eighteen-century Europe.

The Pacific Age

The new era of the international politics and diplomatic morality opens with the establishment, or at least a step nearer toward the establishment, of the world state of the firmer peace based upon the democracy. The world democracy and the world peace is the crystal resultant of the bitter human experience of many thousand years past and the harmonious voice of the human race after the trial and terror in its struggle for life and ideal. This democratic nation of nations is the voice and the

task of the age. Yet on the other hand one cannot deny that this movement like all other movement requires a leader. That leader is undoubtedly the United States of America whose leader is again in turn President Wilson the most learned and the most sincere of the political thinkers to-day.

These ideals and institutional changes that are going on now all over the world, perhaps even in Japan, is more or less something that is wrought by the intellectual and

moral effects of the human beings, the children of the past experience done and gone and the fathers of the future generations yet to come. Besides this human change, there is an unmistakable natural shifting of the civilization centers from one place to another. This natural shifting of the geographical centers of the human interests is not, without some necessitating law of cause and effect. Any one can trace the very law without any danger of committing an error, provided he has some historical training and some critical insight into the matter. By this law he can safely and freely foretell which part of the world will be the coming center of human interests. And by this law we are permitted to predict the coming age is not only the age of peace but it is also the age of the Pacific Ocean. Certainly it is the unintentional coincidence that both terms signify the same, namely PEACE.

Of course it does not mean necessarily that this body-of-water factor is the only one that more or less determines the course of change of the centers of civilization, but it does mean that that factor is one of the main factors. Indeed for example when the land of new discovery which attracts the migrating peoples into one locality on the globe, the new race, the result of the several old races thus mingled into one, becomes the race of the new civilization and new energy which entitles it the leadership among all the races in the known world. Not to speak of the ancient times, there is the most modern example; and that is the people of the United States. In all sense she is the nation of all races. This racial intermixture is what made the United States the leading race of all races. And as far as I can see she will maintain this leadership for some time to come yet, for even in future the same racial combination will go on more here than anywhere else on earth. Of course in the near future this process will be augmented everywhere more or less as the intercourse and interrelation will be bound to be closer and more frequent.

Now let this suffice the rather auxiliary problem to our present question and proceed with main problem which we have in mind. Why is the Pacific to be the next center of the civilization center rather than anywhere else? The reason is a simple historical one or rather an economical one.

In the ancient time the Nile has been the center; then the Tigris and Euphrates Rivers, then the Caspian and Black Seas, then the Mediterranean Sea and then the Atlantic Ocean each was once the center of the civilization, as they were respectively the economic center of the age, be it the agricultural or the commercial. Now there is the largest ocean with perhaps the largest opportunity for the commercial importance; this is the Pacific. Considering all the possible future of the greater peace and greater democracy the center of which should be around the greater ocean than any that yet known, one can not help but shriek and shout for the greatness and the goodness of the coming age. Here is the meeting place of all nations and all peoples with all their fragments of the civilization for trade and exchange. Of course the immediate inducement will be the material commerce but the real and the most far-reaching result would be the ideal exchange that will bring us the wholesome and most refined resultant civilization and with the unheard-of energy and firmness for the benefit of the coming human family.

There is the yet unopened natural resources of the Asiatic nations on the other side, while here is the most perfected mechanical development of America on this side. So the combination of the two will give the inexhaustible store for humanity. Indeed there is no need of the foolish fear for the imagined struggle for existence or the racial suicide, so long as the whole world will work together in true unison for the common end rather than for the merely selfish one with artificial and forged justification

with some learned technology. A great deal of what we say to be the patriotism and racial defense, is nothing but the catch phrase for the fortification of evil-minded ones' selfish interests against the greater and the better common goal.

With this change there will be naturally the ideal exchange which will bring us into a better understanding and better appreciation of every people with every other. Certainly with all the numerous peoples there must be many surprising varieties of thought and ideals of unquestionable value for the union and unity of the peoples. Yet all such good work cannot be expected without some concrete form of proper price paid for, because still our localized minds are by our racial habits and training stained with the selfishness. Perhaps it was a great deal due to the mistakes made in the teachings or their interpretation of our moral teacher. Consequently some blood will be necessarily shed for the obtaining of such union and unity among the various species of humanity. Therefore this coming contest between the right and might and rather between the autocracy and democracy will take place on the Pacific Ocean. In fact there is no peace without the war, as it is shown clearly in our history; peace is only the result of the war.

Then as well as now the United States will maintain the leadership as she is the defender of democracy. Besides her geographical situation is so favorable that no other country yet can compete with her; her natural resources and the scientific equipment are also unparalleled by any other nation. With all these favorable conditions, and above all with her sincere desire for the liberation of the world from the national and international yokes and ties, and with all her untiring toll for the betterment of diplomatic morality, she is bound to lead the world which is often if not always quite helpless. And therefore if there will be another war between the democracy and despotism, it is again United States which will render the most sacrifice for humanity. In this war that is coming on the Pacific Ocean, we cannot tell yet exactly when or what will be regrouping of nations; we Koreans and I myself for one will stand for the liberty.

Of course no one after all the blood wasted and all the work undone during the war we have just experienced, can or dare hope for such world catastrophe. Yet by the natural sequence of events we can safely predict to some degree what is or is not going to happen in a near future. So, what I said is only a prediction of the inevitability of coming of the civilization together with the necessary happenings thereupon. This inevitability is solely due to the unfinished work in this war, the germ of which will in time multiply its kind and then fill the space with sanguinary smell and fearful sight. Half the world is not freed yet; the league of nations, though it is really excellent outcome of the last lot of the blood the world has shed, is by no means and in no sense quite perfect as it ought to be in order the aimed permanent peace may be obtained and maintained. This war is the Atlantic war and the coming freedom and the coming world peace therefore in the true sense of the term is hardly any more than the Atlantic peace rather than the world peace. In order that the real world peace may be secured and may be made secure, there will be a universal war on the Pacific Ocean and as its result the Pacific peace. Which and which nations will group themselves under the combating camps, I do not know, and even if I did, dare not tell. One thing sure, however, is that the United States will lead all the democratic nations and the democratic peoples under the despotic rule, foreign or native. Thus the still remaining despotic government will perish for ever and then and only then the true and permanent peace is possible.

Education and Religion of Korea

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Education and religion are the principal factors in the making of history of a nation either in descending or ascending scale. I believe what made China a backward nation and whose people are called conservative in the eyes of the western world today, were the old educational system and the religious belief they had in China. The younger generation is taught to follow the footsteps of the older ones or imitate them. It was enough for a son to be like his father or a pupil like his master. Thus progress was quite impossible beyond that which already existed and therefore, their early civilization was in its decline and many of the arts, science and literature were lost in China. It was so with Korea.

The history of education of modern Korea shows that the beginning of the fifteenth century the educational work was greatly advanced in Korea. It marked the new era and was a Renaissance in that Hermit kingdom when the invention of movable type was made in Korea. In 1403, 47 years before the first printing from movable type was known in Europe, King Tai-Jong ordered the first casting of copper types. Within a few months several hundred thousand were cast. From these movable types, books were printed in large numbers. So a contemporary scholar said: "Henceforward there will be no book left unprinted and no man who does not learn. Literature and religion will make daily progress and the cause of morality must gain enormously." The method of use was such that the types were practically indestructible and large number of very types cast by Tai-Jong still exist. So far as the evidence goes these were the first metal types ever made. So to us Koreans belong the credit of being the first in the world to use the clear and more durable metal types.

In 1420 A. D. King Sei-Jong showed his partiality for literature and literary pursuits. He founded a college and he invited thirteen of the best known scholars in the kingdom to this college who gave themselves up to the pursuit of letters and sciences there. The king himself edited a book on agriculture, telling in what districts and what kinds of soil different species of grains and vegetables would grow best.

The most important and remarkable work that King Sei-Jong had accomplished and one that had the most far reaching and lasting effect upon the people was the invention of Korean phonetic alphabet. This alphabet, as the missionaries almost unanimously affirm, is the best in the world and scarcely had its equal in simplicity and phonetic force. The king employed two of the most distinguished scholars, Sin Suk-Ju and Sung Sam-Moon and he

caused to be compiled and printed the dictionary for the Korean language in this new alphabet. This celebrated dictionary is called the Hun-min Chong-eum. He also published books on weaving industry, on military, on medical works and another on women's manners. He also extended his medical work and published a book on veterinary surgery, besides publishing works on astronomy, geology, music, the science of the times, agriculture, livestock and on foreign relations. He was greatly interested in military, political, social, scientific and artistic matters and caused books to be written on these subjects for the enlightenment of the people.

In 1467, the king ordered the two monks, Sin Mi and Suk Hun to cut wooden blocks for a book called the Tai Jang Kyung, or the Bible of the Buddhism which contained fifty volumes of 778 pages each. About the middle of the sixteenth century, education as well as the other phases of civilization was developed in Korea. Through the work of great scholar, Cho Kwang-Jo, called "the Confucius of Korea," all educational work was greatly flourished. The king called together a large congress of scholars and in company with them he engaged in the study of classics. The art of peace flourished and the country was peaceful. After this, the Japanese made frequent invasions on Korea. Some were Piratical raids of a few boatloads of Japanese soldiers while at other times the army consisted of several hundred thousand men. So schools were quickly turned into military camps and boys were trained for the defense of the country. In 1592, the Japanese invaded Korea with an army of 250,000. This enormous army was provided with 5,000 battle-axes, 100,000 long swords, 100,000 spears, 100,000 short swords, 500,000 daggers, 300,000 firearms and there were 50,000 horses in the army. This invasion was led by Hideyoshi, the great Shogun of Japan but was repulsed and most of the army was destroyed in the famous naval battle on the Strait of Korea. The main reason for this unparalleled success of Korean on the sea was the possession of a peculiar war vessel, a sort of submarine which was invented by Admiral Yi Soon-Sin. This iron-clad war ship was built for speed and could easily overtake anything afloat. In the engagement the Japanese were so terrified by this craft which pursued them and sank their vessels one by one, that the Japanese stamped their feet and cried out that it was more than of human workmanship. And indeed, it was almost superhuman in those remote times, because it anticipated by nearly three hundred years the iron-clad war ship

(To be continued)

The Short Life of Korean Presses

In the history of Korea previous to 1894 there was no publication of the daily or periodic type except the so-called "Kcui-Byul Ji" or the official reports issued daily by the government always in the hand-writing by the public scribes. The kind of the reports therein was the change of the government officials and such edicts or ordinances as are newly issued. The scope of the distribution was limited to the aristocratic families in the cities and the offices of the provincial and county magistrates who are more or less directly interested in the rise and fall of the several ruling families. Besides it was not possible to issue an extensive number of the copies as the hand-writing was always such a slow process, as all of us can easily see. Further the paper was in no sense the valuable source of further reference or the mold of the public opinions as the daily or periodic publications that we find in the modern Europe or America.

The first daily paper that had something to do with reports of the events and opinions of the society and government and that was modelled after the publications of the west, appeared in 1894, through the efforts and directions of Dr. Seh Jai Phil (Philip Jaisohn of Philadelphia). He was one of the youngest, yet the most brilliant as well as most virtuous leaders of the Gap-Sin revolution in 1884. After the revolution failed, he with two or three friends came to the United States of America where he finished his education and there was naturalized to be a citizen of the United States. Thus under the stars and stripes he found his refuge and his home. But in 1894 that is ten years after he left Korea or more precisely after all his relatives were put to death and all his estates were confiscated for his leadership in the revolution he generously accepted the call from the king and returned to Korea to do something for his native land once his country—forgetting and forgiving the faults of the king and the people who were now his enemies. When he came back, he organized the Independence Club which was the only political party with good intention, and he published the "Tok-Yp Sinmuhn" or the Independence News. But as soon as the club was disbanded by the government and the second attempt of the political revolution by the unperished group of the Gap-Sin heroes failed again in 1895, Dr. Jaisohn had to leave the country and returned to his new home and nation in America. That publication was then discontinued at his second farewell to Korea.

Meanwhile when the leader was thus absent two other publications rose up and made a remarkable growth under the leadership of several ardent students and keen observers mostly the products of Pai-Chai College founded by the late Dr. Appenzeller, one of the first three American Methodist missionaries to Korea, and through the successive geniuses, like Liu Keun, Kim Sang-Tsien, Nam-Kung Jun, Chang Ji-Yen, and others, who held the editorship thereof. Of this new twins Whang-Sing Sinmun was the one in mixed style of Korean and Chinese and Jai-Guk Sinmun was the other in pure Korean. Their lucid, clear and artistic style and opinions together with their unerring and just criticism enchanted the whole nation; and thus the papers made a rapid growth in its material support and ideal appreciation among the people who were hungry and longing for the serene voice of right and justice. These papers prospered along in spite of the constant conflict with absolute government of our own and later the conflict with tyrannous master from Japan.

Somewhat later than the birth of these papers, there came into being a number of daily and periodic publications: Tai-Han Minbo, Taihan Maj-11 Sinmuhn, Cook-Nip

Sinbo, Kiung-Hyang Sinbo, Hap-Seung Sinbo (above are all daily papers) Youth, Northwestern Educational Society Monthly, Korean Educational Progress Monthly, Industrial World, Red Coat Magazine, Bo-Seung School Comrades, Self-Power later the Korea Club Monthly, and others (above all periodicals). Of course there were other publications, yet these were the most valuable and the most influential in awakening Korea's millions hungry for popular education. And publications were the institutions not only of the ordinary type of the daily or monthly reports but of the effective means of popular education. Indeed there were once many a hopeful feature with these publications. Besides there was a monthly called Korea Magazine, published under the direction of Mr. H. B. Hulbert; that was in English and it needs to be mentioned specially here, for it was tremendous in its influence in spreading the information in the West and thus increasing and propagating the interest of our Western friends in Korea about which very few know at all anything.

Alas, however, these hopeful publications fell in the destructive, inhumanly destructive, censorship, and finally all were deprived from the Koreans, by buying over some of them and stopping others but all by force and intrigue. All were at length dead to us in 1910. Now some of them still exist in name, but they are no longer ours. Of course it is all useless to tell the story now of these things that are no more ours, as useless as the counting the age of a deceased child. Still there is with us the unfading sense of the old glory and the feeling of the past memories that are so painfully sweet to us as human beings. Moreover we cannot deny it the historical value which might yet be useful in some way or other. Therefore here will be told some of the painful facts about the suppression and destruction of these publications we once had and loved. Of all these the special worthy of mentioning here are: Whang-Seung Sinmuhn, Jai-Guk Sinmuhn Tai-Han Maj-11 Sinbo, Self-Power Monthly, and the Korea Magazine, for their influence was the strongest and their history most romantically tragic.

Japanese censorship on Korean publications began in 1905 just after the substitution of the Korean civilian police with the Japanese military police in 1904. By this time the glory and the prosperity of our publication reached the climax. And specially the most notable were Whang-Seung Sinmuhn, and Jai-Guk Sinmuhn. Now these papers were not allowed to insert any thing good or bad about the Japanese policies or actions in Korea. Yet these were somehow struggling on. Now Whang-Seung Sinmuhn was edited by Chang Ji Yeun the most powerful yet the most fashionable writer Korea has ever produced during the last half century. But he could not say what he wanted to say, and the readers, most of them, gradually lost confidence in the paper. Now time and again we found on the paper lines after lines, columns after columns, and not infrequently, the whole page, marked with blind types that are the statements negated by the Japanese inspector from their military police department. Once in a while in Korea the treaty of alliance was made between Korea and Japan for the common defense, as Japan wishes to call it, against the political domination and territorial occupation of Russia, they discussed in the Japanese imperial cabinet the so-called Korean policies. These policies were numerous but mainly could be arranged under three headings: 1. The nominal independence of Korea with substantial control by Japan; 2. Resident-General plan; 3. The absolute military control. These were revealed secretly by an honest Japanese publicist and barrister to the editor

of the Whang Seung Sinmuhn. Then a brave attempt was made to publish that grave facts in the paper with a special early distribution before inspection. But that plot was not successful, and the paper distributed was a fearful and suspicious sight of the four full pages of blind types. These unfortunate discoveries invited the suspicion of the public and the closer watch of the Japanese.

In November, 1905, when the Five-Article treaty was forced on Koreans under force and forgery, that treaty was not even signed by the king in spite of the threats and peril. Now Chang Ji Yuen, the brave and worthy patriot put down in his paper every detail about the making of the treaty with all that threat and force together with his classical editorial: "Painful Cry at This Day." He distributed the paper in the midnight. He awaited for his doom quietly in his office next morning. He was then imprisoned for three months; the news building was closed. After it was recontinued for a while in a feeble and insignificant way, then finally was bought over by the Japanese. Thus the beautiful and useful paper has passed away.

Now what has become of the Jai-Guk Sinmuhn, the twin sister of Whang-Seung Sinmuhn? While Whang-Seung Sinmuhn was political in its nature, the other, Jai-Guk, was educative. It was published in pure Korean and consequently readable to every one, the learned as well as the ignorant. In fact it was read by everybody in the capital and many from suburbs and the country far and near. This did not have such romantic experience as its twin sister; but it was indeed by far the more hopeful in its educational value. Alas, this too was bought over by the Japanese in 1909. It was once good and great but it is no more.

Now ever since the Japanese imposed on the Korean publications the harsh and savage censorship, there has been no paper that has played a more important part in helping the helpless Koreans to be informed of the truth about the events and opinions than Tai-Han Mai-Il Sinbo, or the Imperial Korean Daily Tribune. This paper was published under Mr. Bethel from England, assisted by many renown writers of Korea. Mr. Bethel was a man of power and heart; he honestly meant to help Korean millions who "having eyes see not and having ears hear not." But finally he was brought under the intrigue and technicality of the Japanese. He was tried and put to six months' detention in Shanghai. Soon he died, and then his paper was again bought over by the Japanese. He was indeed the romantic hero of Byron type with, in addition, a cool head and a warm heart. He was assuredly the friend of Korea, the pride of England and the world. He suffered for us and perhaps died for us the poor millions of Korea. To love is to suffer.

Now of the magazines, the Self-Power Monthly was worth mentioning here because of the very tragic novelty of its history. There had been only society of Koreans that might be properly so-called a political party was the Independence Club formed in 1895 and existed only a short period at the end of which it was destroyed through the mob-blow and cruel punishments. This in 1902 resurrected with a new name Yi-Sin Society, which again lasted only about half year and then died after a bad fall under the merciless law of Korea and Japan together. Then the very same group reappeared in 1904 in conjunction with another element under its third new name of Bo-an Society. First thing they did was the petition and demand to the Japanese governments and ours to recall a forced secret treaty granting the mountains, waters, forests, and untilled lands of Korea to Japan. After three meetings on the street corners, they were scattered or scared off by the merciless Japanese sword. Some of them were slaughtered at the instant and some were punished with torture and death. But somehow the same group with some additional new members established itself in 1906 and then they had a little leisure to publish a monthly namely Self-Power, the best of the kind yet ever known of Korea. But again after about a year the society was crushed and the publication was forbidden to continue. Still once more that same

society was reorganized in 1908 as Korca Club and published Korea Club Monthly the both of which—the club and the monthly—existed until 1910 when all Korean societies of any meaning or any intention were disbanded by the martial order of the Japanese Governor General. I wonder some day this same organization may resurrect once more. It would if it could.

Still there was another publication that needs to be discussed here. It was the only publication in English about Korea; the director and the editor was Mr. Hulbert, the true example of the American chivalry, love of freedom, help to the poor, and protection of the weak. He was sometime the pioneer educator in Korea as the director of the first Korean normal school in Seoul. Through his untiring efforts and his unprejudiced method helped Korea to be an ardent student to the great West and help much the West to understand better the virgin nation of Korea. Yet he was a thorough-going gentleman with least attempt to make himself "diplomatic or political," and he was a finally at one time he published a fact about the Japanese policies of Korea were through and through against his nature and his moral standard. Thus he came into conflict with the Japanese so cleverly diplomatic as to kill a people with a smile and to destroy a nation with a wink. plain and fair man of practice. Naturally Japanese method of torture and procedures utterly illegal and inhuman, not to say uncivilized. The Japanese asked him to retract the statement or to produce evidences or witnesses. But even though he had enough first hand evidences and witnesses, he found himself unable to produce such to the Japanese because he knew that such will surely mean a death and more torturo to several innocent Koreans whose sufferings and grievances had already been severe enough for any people to endure. For this reason he could not meet the demand, and he lost his case, not morally or legally, but only diplomatically. Soon he was driven out of Korea by the Japanese demand. His work in Korea, educational and editorial, came to an end with his departure. To love is to suffer!

In this way or that all the Korean publications of all purposes and of various standing were either bought or closed by the Japanese. And there was none left by 1910. All were so vitally interesting in their double function of public information and the public education. Their lives were short, yet sweet; their stories are sweet, yet bitter. They were indeed sweetly bitter and bitterly sweet, that are no more.

But by 1910 there appeared a new publication which is much more diplomatically carried on by a Korean leader educated in Japan. This now-born child is christened as Chung Chulu, meaning Youth. It is, though purely literary in its outward appearance, rather effective in saying in an indirect way what one wants to say; and it was able to give the public the powerful education of freedom. Of course the original purpose of this publication concern was to publish all the books that were once existing in Korea, as the promoter of this company saw clearly that the Japanese would surely confiscate all the Korean books. And he was right without error of one hair, if one sees what has happened. It is still existing and its editorial chief is still the same man. He is Choy Nam Sun. He is so tactful that the clever Japanese find themselves unable to discover any particular fault with him. He is so persistent that though the Japanese stop his publication three or four months' issues on an average each year, he is not yet discouraged. Of course, he is working on a close margin of danger to his life and work. May God help him and Korea!

While all these publications were being destroyed at home, the handful of Koreans in the United States started to publish a weekly paper in San Francisco. First, this paper was started with hectographic printing in 1906. Later it used the individual block types. But since 1915 it has made a wonderful progress with new invention. Little previous to that date a Korean typewriter was invented in the first rough modelling by Mr. Eari Lee and then by the refinement and remodelling by Rev. David

Lee. Thus it was made available for our purpose to use for our further publication the linotype, as the Korean language is the only alphabetical one—meaning the phonetic reason—in the East and the most complete of all in the world. Now we use the linotype for the publications. And we have two weekly publications in this country, one in San Francisco and the other in Honolulu. Mr. Earl K. Paik and Dr. Singman Rhee are the editors respectively of the New Korean in San Francisco and the Korean National Herald in Honolulu.

Further, Koreans in this country have tried two monthly publications; one in English by the Korean students in the United States and Hawaii, and the other, "Pacific Magazine," in Korean, by Dr. Sigman Hree in Hawaii. But on account of the limitations of their scope of distribution and as a result the scope of influence, which means unfavorable condition for financial support, both were short-lived and finally both were discontinued.

Now, after all these hopes and disappointments, glory and shame, there are left for us only three publications among the fifteen or twenty million Koreans, and even these are feeble, because those published in this country

can in no way reach the Koreans in Korea, and because that published by Mr. Choy in Korea cannot do much, if anything at all, under the iron rule of the Japanese censorship. It is indeed wonderful that the latter has continued thus far. He once told a friend in a courageous yet painful tone, that the Japanese stopped another month's issue. To quote his exact words, they were as follows:

"I was called to the office of the Japanese censor this morning. They told me to stop the publication of this month's issue. When I asked them what was wrong, I received the reply: 'There is nothing particularly wrong, but you had better not try it, because we do not want it.'"

What a tyranny! Now, thus we are deprived of all our hopeful, pretty buds of growing public education and information. And there are left for us only these feeble three, which as yet do not amount to so very much. "We, having eyes, see not, and having ears, hear not!" Yet these feeble three may some day, through the divine love and human justice, be made our organs of sight and hearing!

The Educational Conditions of Korea

Any condition or conditions implies the thing existing of which it is the condition. Therefore, it may sound, when I will say here something about the educational conditions of Korea, that there is anythings like educational system FOR Koreans in Korea. But there is in fact not a thing like education for Koreans. Therefore I will merely describe the historical situation of it.

The old Korean schools were of the type after the Chinese system. These schools were mainly concerned with the learning of such studies literary and cultural and moral, but it had little or nothing to do with the economic or industrial betterment of the nation. No doubt this negligence of the economic and industrial education is really what led Korea and the Far East to have become the present Korea and the East of the material backwardness. Even the moral education have been greatly neglected during the last century of political corruption and social unrest. This negligence was especially the case during the last forty years of the strong movement of transition that was going on everywhere in Korea. The old schools were utterly neglected while the new schools were not available yet to everybody. Then we had for a while neither the old nor new. Now the old still existed yet they could not do anything very much for several reasons. In the first place the school themselves were, under the social and political chaos, could not be carried on as efficiently and properly as they ought to have been. Secondly, now under such situation neither the students nor the teachers could not in any way be attentive to their respective function and duty. Thirdly, neither the government nor the society could no longer exercise any influence of encouragement and inducement, as the state examination was abolished and the public honor for the scholars was gone. These and many other reasons combined have led the Koreans finally to a state of no education for a while.

At this critical moment, the blissful messengers of the Christian gospels reached Korea with their typical educational propaganda. Late Dr. Appenzeller, a Methodist, from Lanchester, Pennsylvania, with two other missionary workers came to Korea in 1885. After bitter struggle and hard toil he gradually unfolded his plans of magnificent and worthy Christian education. Thus he was able finally in 1887 to establish a school called Pai Chai. This

school was the first school in Korea modelled after the Western system. Of course, it was feeble and insignificant at the time. Even now it is nothing that can be compared with the Christian schools or colleges in this country. It even suffers a great deal under the Japanese interference at present. One thing fortunate is that it still lingers along in spite of the hardship and suffering. Undoubtedly this untiring courage is one of the most valuable results of Christianity. For the hearty praise of this school I must say, above all, that most Korean leaders of today are the products of this school. So it can safely be said that no other school in Korea has done her more good than this school in spite of its scope and strength in the material sense.

Following the establishment of this loveable institution, many schools, missionary or native, public and private, have come into being, and they multiplied their kind with an unheard-of rapidity, after they passed through the first ten years of sloth and inactivity. Thus during the years 1896 to 1910 there were already schools and colleges over five thousand in number throughout the country. It was the most helpful period of Korea's advancement toward the real salvation. Indeed, if there was not the early and crazy frost and hailstorm, we might have reaped the fruitful crop from these germinating seeds of the new civilization.

Of all these schools the most promising were such as Bo-Sung school, a native private school in Seoul, with both collegiate and academic branches in it, Kung-Sin school, in Seoul under the direction and auspice of Presbyterian missionary church, especially under the late Dr. Underwood, the loving and beloved friend of Koreans, the Seoul Normal school, under Mr. H. B. Hulbert, Yang-Chung school in Seoul, with financial support by Lady Um. Tai-Sung school in Pyng Yang, under Mr. Chang Ho Ahn, Whi-Moon school in Seoul, under Min Yung-Whi, Oh-San school in Jeung Ju and the Ahn-Heung school in Ahn Ju. Now there were the active and sincere educators such as Messrs. Hulbert, Underwood, McCune, Appenzeller and others among missionaries Min Yung Whi, Yu Kil-Jun, Li Chong-Ho, Ahn Chang-Ho, Li Seung-Hun, Li Dong-Whi, Yu Yi-Sun, Chung Yung Taik and others among the natives. Meanwhile the people in general by this time knew the necessity of obtaining the Western learning, cultural

as well as technical, and the students gathered and streamed into these fascinating and rapidly growing new institutions. Besides many night schools were established here and there for the benefit of the workmen and business folks who wished to learn some trade or the art of reading and writing, yet lacked the time during the day. With a few years of such growth we found schools everywhere for everybody. During the years 1905 and 1908 we could find scarcely any soul in Seoul and Pyng Pyang and other cities who could not read a newspaper. Indeed it was a remarkable growth in the literacy of the people. But similar growth could be found then in every phase of the Korean's life.

But in the sad year of 1907 the militaristic Japan began her devilish work of crushing the Korean educational institutions of all sorts. In the month of August of this year she imposed on the Koreans an ordinance called the Private School Ordinance. One of the rules therein was the high capital requirement for the school franchise; under this rule practically nine-tenths of the existing schools were abolished. Besides there were many unreasonable requirements: that every private school should have at least one Japanese supervisor; every school should use the text books and instructors that are permitted by the Japanese government for Korea; every school should teach with especial emphasis the Japanese language so that in time the text books and instruction may be entirely in Japanese. Besides there were many other points that described and prescribed to the minute details about the administration and teaching. For example, one of the clauses in the ordinance forbade the teaching in law schools such laws as the constitutional, administrative, and the international. A law school without these laws indeed has no value. That was one of the reasons why I myself, then a student of law, quit my studies. And one can easily see there have been hundreds of students who did what I did, on similar grounds.

Still there were several other schools left unperished under that destructive law. Now the Japanese tried these schools with many tricks, until these in time fell into their "Protection" trap. Thus one by one have gone out of existence, or still exist, yet without any more room for real educational work. Further they issued in 1911 for the Korean schools an order called the Unification of Education law, which completed the Japanese control of all public schools and made all Korean schools, public and private, nothing more than a mere institution for teaching the Japanese language. Besides they installed in connection with the schools the shameful and awful new thing called the Loyalty Rooms, which meant to deprive us of our national feeling and spirits, by teaching us the virtue and duty of worshipping the Japanese Emperor and telling us false histories and stories about the Korean and Japanese peoples. Again, through this very law, so far from the moral truth, they collected all Korean text-books and literature of some value for our national pride and national growth and presented them to their favorite god of burning fire, the twin brother of the glittering sword. Now that was the end of the native schools, public and private, together with the texts.

Still there lingered some schools that were carried on by the active educators. Now, when they found some little fault with them against the educational ordinances, they imprisoned and tortured them and closed their schools. It was by this method that the Japanese closed the Tai Sung School of Pyng Yang. Or if these schools got along without falling into conflict with the Japanese regulations, the Japanese cut off the financial support of the institution. That was the way they hindered the

Bo-Sung School of Seoul. Or even if they got on encouragingly, the Japanese forged crimes with the teachers or the students and put them in the prison under the public safety clause of police law. Often the Japanese gave the educators some internal or provincial office and, if they would not take the offer, they would call him the Anti-Japanese and make them experience the torture and long confinement under some typical pretext that these educators formed some secret plot against the person and government of the Governor-General or some other plot similar to that. And they made the rest mere institutions for teaching the Japanese language. Li Dong Whi and Chung Yung Talk were chased out of the country with their growing educational work left behind. And this is the way they reduced all the remaining schools to linguistic institutions, as in case of Whi-Moon School of Seoul, Han Yang School of Kai Sung, and the Chung Ang School of Seoul.

Even then the Christian schools and colleges were still continued though somewhat less efficient than before. At the same time, in spite of their sole desire to have these schools crushed, somehow they are bound to hesitate because they know that if they would go that far, their secret policies would be disclosed before the eye of the world. So, in the year 1912, their scheme of destroying these Christian institutions finally hatched in form of Mr. T. H. Yun's case, in which all the active Christian and educational workers were collected into one group as the conspirators against the person and life of Terauchi, who was then the chief Japanese human butcher in Korea, stationer there by the Japanese government to kill the Korea millions. Yet they were not quite successful in their attempt and these innocent victims were finally freed three years later. Then they tried to control directly all missionary schools and issued many a regulation to impose on these Christian educational bodies that are now the only thing left for the hungry Koreans for knowledge. In the near future the absolute control over Christian schools will be taken over by the Japanese. Even at present no Christian schools are allowed to teach Bible as a part of its curriculum.

The Japanese show their barbaric attitude in every way. They do not give us any education themselves, yet at the same time bar us from going abroad for our education. They do not give the return student from foreign countries or the graduates from the Christian institutions in the native land anything like the equal opportunity with others in their making a living. Thus the Korean students cannot like the Japanese schools which are too false and too low as they teach only false history and false economic theories, and even these nothing higher than the eighth grade. And many students are discouraged to attend the Christian schools as there is neither encouragement nor inducement. Consequently there is no school for these eager yet helpless Korean millions.

This and that wrong together make the "Unification" and "Protection" of the Korean schools by the Japanese, the "benevolent" Japanese. Now let me ask whether or not it is proper for the Japanese to usurp the natural right of any people to be educated. Now let me ask whether or not the world approve the Japanese policies and actions in Korea. Can a slave get some training of some kind? Are the conquered as well as the conqueror the members of the same humanity?—the product of the same God? Then why should Korea be forsaken by the world, not to speak of the inhuman military lords of Japan? The world should not forget that there is a portion that is not yet freed.

The Fate of the Royal Family of Korea

Whatever reasons and excuses Japan may offer for the justification of her improper and cruel actions upon the Korean royal family, the main reason is that she could not do quite easily what she wants to do in her way of usurping Korea with the royal family exceedingly loyal to the people of Korea, as it was the education and habit of the family at the head of the nation, and the only excuse is that the Koreans, the royalty and the people alike, were weak. Often Japan says her action in regard to Korean royalty and people was for the betterment of Korean political and social conditions which would be impossible with the corrupted royal family not removed, the source of all chaotic entanglement in our foreign relations, as well as the domestic affairs. But if she will look inwardly toward her real motives she ought to be ashamed of herself. But it is an idle inquiry whether Japan has anything like a racial conscience, as one can easily see she does not have it in any sense. She is quite proud of the shameful fact that she does not have it. The Korean royalty was not so wicked as one might think after the reports of our hypocritical master. Even if there was such corruption or disorder, certainly it was not for the Japanese to come in and disgrace our sovereignty, no matter how had it was; for the Koreans themselves sooner or later would, should and could have taken care of it in time.

The Japanese, after their own typical habits, ideal, moral and political, thought that they would be all successful in their handling of Korea and usurping the freedom and rights of Koreans, including even the very necessities of daily existence, if they could control the royalty so corrupted as they reported. But they missed the essential point of the modern political life, at least the tendency of it, that is, that the real sovereignty rests not with the kings and lords, but with the people. Of course, in the ancient times a nation could always conquer another nation by merely subduing the governing one, or at most, few. But in modern days it cannot be the case anywhere. No doubt there are monarchical governments of various shades. Yet none of them, in any sense, is, justly speaking, the real representation of their respective people at large. But, on the contrary, no nation is really master over another unless the will of the conquered people is really conquered. In this sense the world unintentionally and unconsciously has established an ideal form of democratic spirit in every living mind of the world population. This is the reason why the real conquest of one people by another is a thousand times harder now than ever before. Beyond all doubt, this spirit of freedom has already reached Koreans, even before they were conscious of it themselves. For this reason the Japanese notion of conquering Korea with mere control of the royalty resulted in failure. By her action she only created a hostile feeling which will never remain mere feeling, in the minds and hearts of Koreans, while she committed crime after crime against the sovereign family of Korea.

The crimes Japan committed against the Korean royal family are of three stages from bad to worse, not to speak of the constant threats and imprisonment they exercised on the poor helpless royalty. First, they assassinated Queen Min in 1895; next they deposed or they made the king abdicate (in 1907) his throne to his son, the last king of Korea; they finally deposed the last king in 1910. What, then, are the real reasons, the real causes, that have led the Japanese to do these things? Was it really an attempt for the protection and help of Korea, as they claim before the world; or was their so reasoning a mere hypocritical justification?

Queen Min was a good friend of Japan for a time just

after the Japanese were admitted into the inland of Korea. But she soon found out, as she was unquestionably nearly as clever as the Japanese, or perhaps a little more, that Japan could not be trusted either with her own power and prosperity or with the national affairs. She was right. Japan, moreover, frightened and cowed her time and again with threats and tricks so shallow and unworthy, sometimes with arms and sometimes with extreme politeness hacked by arms. The worst of all threats was the Japanese notice of their intention to call back and place in power the fugitive Gap-Sin revolutionists who were in Japan. Of course, Japan would have never done it because she knew that reform and reconstruction of Korean government and society would be totally disastrous to her far-reaching greed for the usurpation of Korea. Yet it was most effective and they constantly pressed their threat upon the weak Korean royalty, which was so always afraid of the returning of these revolutionists into country and into power. Consequently the queen, somewhat innocent and rather clever, yet much ambitious, began to dislike and even hate Japan. Then the queen and her other half, namely the king, the much hen-pecked gentleman, looked for some other ally for the protection of themselves, as well as for the government and people of Korea. And they found timely and at least for the time being the promise of Russia, and employed government advisers from all countries instead of from Japan alone. This change made it impossible for Japan to enjoy her sole and absolute power over Korea. And she came to the conclusion to remove the Korean queen.

But at the same time such removal at once of all Korean royalty would mean at the time a tremendous responsibility on their part which would not be possible either with arms or diplomatic intrigue for her to meet. So she had to wait a little longer. Yet, in order to maintain their absolutely preferential right over Korea something was needed to be done. Then it came to the mind of the Japanese that if they would be able to remove the queen, who was the real sovereign, even over the king himself, they would not have any more trouble, as the king was such a weak personality with whom they could do anything they wanted to do with mere angry voice or mere display every little while of their glittering sword. Now they found an ideal scheme. But for the removal of the queen, they found themselves unable to accomplish anything with mere persuasion of the king or the government. They, by the way, have been successful in using for their politics, domestic and foreign, a devilish method beyond all moral reach. This useful method of theirs was quite akin to their spy system which is rather extensive and quite famous. The methods Japan has never failed to use was the queer instrumentality of the rough and tough gang of rascals and criminals, the so-called "Gaiats," who are the worst outlaws, fed and even honored by the Japanese government. These rascals are most frequently employed in two ways. They are commissioned to rob foreign legations in case there is an important affair with foreign countries. In this case this method is the only means of obtaining the official documents which are mostly secret to the opposing party in the entanglement. Briefly, it is a spy in its functions. But this also quite frequently used when there would be within their own government some liberal or some other factional elements which are so tactful that they found themselves unable to control these, the only and perhaps the easiest thing for them to do was just to hire those honored criminals and thus to murder such members. Nobody will be able to find that out since it was done secretly. Now with all their skill

and experience in that shameful spy system and in that inhuman assassination, they used both these methods in removing the poor Korean queen. Now the once proud and glorious queen and mother of a nation has been thus reduced to a handful of ashes. However bad the queen might have been, the death is indeed cruel beyond all the moral realm of human thought and action. Further, if she was to be deposed from her position and power, it was Koreans themselves who should solve the problem and face the truth good or bad. Therefore, we Koreans are naturally, as we are by far different from the Japanese in our moral nature and habit, really sorry for the cruel death she suffered from the bloody hands of the Japanese. But the real anger on our part is the disgrace that is imposed on our sovereignty and our nation.

But after the removal of that queen of ours, the Japanese could not get any more favors either from the king or from the people, but naturally were more and more ill-favored. The king could not then trust them any more than a mouse could trust a cat. The people hated them all the more for their assassination of our queen whether beloved or not. Further, the king was not after all so weak and so easy to control as they thought. Now, more than ever, the king began to realize that there was no person or no nation to depend on, and he found out now that his own people were after all the best to serve him and to serve the nation. Therefore, on account of his fear of the aggressive foreign power and his growing love toward the people he was no longer the friend of Japan in any sense. But to get around the threats and force of the latter he clung hard to the Russian power and made honest appeal to his people. His dislike of Japan and his growing love for the people were what really made him an enemy to Japan. Indeed he ought to have found that out long before this time, long before it was all too late. Now the Japanese placed a close guard around his palace, not for the protection as they say, but for the watch of his person. His ill-feeling against them increased in an exact proportion with the increasing burden they imposed on him.

Finally, in 1907, he was forced to abdicate his throne to his son, who then reigned as king of Korea until 1910. Then what was his crime against the Japanese? Undoubtedly his growing hatred was the sole cause. It was all agreed between his majesty and the Japanese government that the two nations would act in harmony in order that common interest might be protected, and a treaty of alliance was made just before the opening of the Chin-Japanese war. But really what happened during and after the war was the assassination of the queen and increasing encroachment upon Korean politics beyond all reason. Similar agreement was made before the Russo-Japanese war. But during the war they imposed on the Korean government and people the so-called martial certificates without any ghost of hope for redemption and then forced us to use as currency the so-called Japanese First Bank notes issued without any available source for the sole purpose of using in Korea; after the war they demanded the economic rights of mountains, lakes and forests which would mean at least fully two-thirds of the total area of the country. They compelled him to sign the treaty (Five-Article Treaty in 1905), but when he refused to sign, they put into effect without his signature. They also took over all financial and military resources and powers of the government; they wanted all the treasures and properties that until then belonged to privy purse. The king thus saw the necessity of warding off Japan's invasion in our economic and political affairs. For this reason, right of him too, he issued a number of secret edicts to appeal to other nations in spite of his being totally cut off from all foreign relations except through the undesirable medium of Japan, and to appeal to the people for the freedom of the nation and the dignity of the government that were negated unreasonably by the Japanese and to do some educational and industrial work for the people which was deprived of all such rights under the Japanese military resident-general. For example, he sent the mission—a

noble attempt it was—to the Hague conference; he gave commission to a few of his close and loyal vessels such as Kiu Moon-Sau and Min Choug-Muk to rise against the Japanese government to show the world that Korean people and government wanted freedom from the Japanese rule of sword. He also sent Lee Buru-Kio and Kiu Kiu-Heung to Shanghai to draw out the royal saving account with Russo-Chinese Bank and establish a school there to train some useful Korean young men. In none of these undertakings was he successful, but all of these were motivated by his noble attempts to help the people and to restore the national standing as an independent sovereign nation. Also as he took the most probable hint that the Japanese would sooner or later take over to themselves the properties of the royal household, he assigned a vast tract of rich land for the maintenance of a private school called Yang Chung, which was run thus far by the financial support of Lady Uru, who later became his queen. These were his misdeeds to Japan. Indeed he was now more the people's king than ever before in his life. Therefore Japanese deposition of him was not because he was bad, but because he was good and improving a great deal. Further, in 1907, they asked him to give up entirely the national sovereignty and to sign the Seven-Article Treaty. When he would not come to agreement, he was forced to abdicate to his son.

The purpose of the Japanese in forcing his abdication of his crown to his son was plain. The king's son was somewhat thought of by the general public as a man not quite competent in his intelligence, while the king was known to them as anti-Japanese in his attitude, through and through. Therefore, they thought, the mere abdication from the anti-Japanese to the incompetent would serve them right and well. Therefore they compelled this step and committed another crime against the sovereignty and made enemies of the public. Of course, another hidden purpose of the Japanese in so doing was to go about slowly step by step. But the main thing was their foolish expectation to accomplish everything without much further trouble with the weakest possible king they could find. But it was really foolish of them to have thought of such thing in the twentieth century, the unquestionable age of the people instead of the kings and lords. I do not and cannot care whether or not they were right in the legal sense, but they were not right in their historical calculation of human desire of freedom and the strength of popular will. Consequently they failed in their now wish that was hidden behind their actions.

Now the next step they took in the way of crushing our sovereignty, after they failed in all their wishes thus far, was to take away entirely from us our sovereignty by removing from us our kingly house of Li. And so did they depose the last king in 1910. Now they thought our sovereignty was no more because they had reduced the royalty to nothing or non-existence. Now they thought the whole nation was theirs since they have an absolute control over our government even under their mighty arms. But they, I say, failed again, because the truth it once more proved that the king is not the nation nor the government a nation, but it is the people who are the nation and the sovereign. Therefore mere subduing a government is not a real method of true conquest of one nation by another. A true conquest must be the true conquest of the people. This is the utter failure of the Japanese; they are blindly making as if it were some mighty glory to disgrace a people.

Indeed, Japan may multiply thousands by thousands their language schools in Korea; they may increase to multi-millions their loyalty rooms; they may cover the Korean land with blood of Koreans. Yet these never induce Koreans to love Japan so long as their methods are as inhuman and as devilish as now. All such methods they are using only make us keep quiet for a while until they will not be in trouble. But they cannot tell when, just when the trouble will come to them. Undoubtedly Korean royalty has made a failure, a shameful failure; but the Japanese are making themselves none the less a

failure, though perhaps little more vain-glorious. Therefore if Japan wants really to maintain their power in Korea, they should either destroy all Koreans or make them true citizens of Japan by some means. But neither can be done because our hostility has been made too great to be overcome now by any means and because killing twenty million living souls is not an easy thing and is something more than the moral humanity can silently stand for. If they do not see the truth of my statements, they can refer to recent proofs in the cases of Poland, Bohemia, Alsace-Lorraine, and Belgium. In fact, even in

the ancient time any true and lasting conquest of one nation by another was rare unless the real liberal policies were applied for federation and combination between the conqueror and the conquered. And it is still less in modern days among the peoples of historical glory of many thousands of years and with the ever intense feeling of popular will and freedom. Therefore, Japan may do anything she desires to do with Korea because she is the stronger of the two; yet Korea will remain Korea even unto the end of the world.

Comments on Some Facts

CAN A FACT BE DENIED?

Chinda, the Japanese ambassador to Great Britain, who heads the Japanese peace envoys, denied the fact that Japan threatened China about the disclosure of the secret treaties between the two nations. The Japanese are indeed clever!

While Japan joined the world alliance against the central powers, she meant and planned to make a substantial annexation of China as other powers were busily engaged with grave situation of Europe. "Can you beat that?"

Japan, with the twenty-three demands and other secret treaties, meant to control the whole of China, not in form, but in substance. "Can you heat it?"

Yet she wished to keep secret her mischief and crime through intrigue and threat. "Can you heat it?"

But when China fearlessly and willfully exposed the existing and growing secret impositions before the world conference, Japan threatened her, demanding her withdraw and retract. "Can you heat it?"

When the whole affair had to be disclosed, she asked that it be revealed secretly. "Can you heat it?"

In fact she knew this would happen, and threatened China before the Chinese peace delegates had left China. "Can you heat it?"

Did she not steal the documents from the Chinese envoys on their way? That robbery was surely the action of the Japanese government, though nobody can prove it. "Can you heat it?"

When all denial was useless, being against the evidence, she denied that these treaties were made under threat of arms. "Can you heat it?"

Yet the Japanese press scolds and scorns China as if she brought before the world a falsehood. "Can you beat it?"

And they complain that China misunderstands Japan. "Can you beat it?"

And they claim the world mistreats her. "Can you beat it?"

What next can she say and what more can she do? Certainly she is the clever "crook." That is, she is cleverly crooked and crookedly clever. Let me sing a vulgar song of praise for our clever Japan:

CLEVERNESS AND ITS REWARD.

Child, thy mischief is done,
They know, each and every one;
Clever child, do not say,
That thou hast not done it;
But, oh child, thou shouldst say,
"I shall not again do it."

Man, you who played the game,
Can darkness hide thy shame?
Do not deceive your mind,
But confess and repent;
For in your chamber blind
God's eyes are e'er present.

Clever dog gets a chain,
Clever horse demands pain;
Clever child a harsh slap,
Clever maid some will cheat;
Clever man falls in trap,
Clever state gets defeat.

JAPANESE TRY TO TAKE OVER RUSSIAN MONGOLIAN RIGHTS

Negotiations are proceeding in Harbin and Ugar. The Japanese are going to take over the rights and privileges in outer Mongolia. I do not really see why Japan wants so much of which she cannot take care properly, and how could it be possible that the Western powers will silently let her do anything and everything she wishes? Perhaps the world knows better; and it is none of the business of Koreans, who have not the right to utter any word for good or bad by virtue of our being bondsmen and, consequently, not the equal of our powerful lords.

Yet there is one thing I must say in this connection. There are over four hundred thousand Korean fugitives in the Asiatic territories of Russia. If Japan could be successful in taking over the Russian rights in the outer Mongolia, what is going to happen to these poor, yet pure, Koreans, whose only fault, if you please to call it that, is that they love Korea and hate the Japanese military government that is our common enemy? Furthermore, a great majority of them are those Koreans with keen desire for freedom and ardent leaders among Koreans somewhere and some time in some phases of social or political work. Oh, more cruel tortures and more secret deaths will come to them sooner or later under some suspicion or other. O God, deliver them from this cup!

RACIAL PROBLEMS AND FREEDOM

At the peace conference Japan insists so ardently and fervently that there should no longer be racial distinction. But why is she so anxious about it? Is she really anxious for the discrimination that is existing among several races which is, if true, not a good attitude? Or is she after some selfish ends that are going to be attained?

Her motives are plain. In the first place, she is by doing so, able to get some extraordinary privileges from America and from the English colonies; and secondly, she wants to hoast of her service to the East and thus demands more rights and power from the poor helpless peoples in the East.

In the first place, the so-called racial discrimination is really largely if not wholly exaggeration and supposition. For example, the Californian land law and the exclusion of the Oriental immigrants by America and the English colonies and dominions sound much like the result of racial prejudice on the part of the white race. But they are not to be blamed in a sense because if Japan were in the place of the Caucasians she would, as anyone can easily see, have done all these things and a little worse. Japan with that little bit of copied civilization from the West has done the devilish deeds among the Oriental peoples who are of the same race as they themselves, because she is little stronger than the rest. Fortunately Japan was not one of the white peoples. If they had all the power and means that the modern Europe and America have she might have exterminated long long ago all human races except Japanese. If anyone cannot believe my statements here, he can just go and find out the truth for himself from the case of the destroyed Korea. Then how can she expect the Caucasian race to be any better who are, too, but human beings with all pride and sense of importance.

Further, on the other hand, there is a great deal of this exclusion for which we the Orientals in general and the Japanese in particular are responsible. No doubt the Oriental immigrants thus far have for the most part shown the most undesirability of admission into any country. They were not the good samples we have shown. Just think for yourself whether you will or not receive all the beggars and criminals and send them back when they get rich and polished. Or would you give everything whatever you have to your neighbor merely as an act of charity? All these things are impossible for us to do ourselves and consequently unfair to ask others to do these for us. Still, even now as ever, in spite of all the locks and bars that are placed on the national doors of every nation, any of us can do business with others, provided that he will do the business in a business-like way. Therefore it is not to ask others to remove those locks and bars so that we may come in and take possession of the things they have; but it is rather for us to be honest and fair in order not to be excluded.

Still another thing is that since the intercourse between the West and the East is only a new affair at its beginning, we can naturally expect the inevitable existence of the suspicion and the ill-feeling. But as the time goes on we are getting closer to each other, because there is gradually established the necessary bridge of mutual better understanding and better appreciation. Such grand and great link cannot be built in a day or two. Therefore I do not mean to say that such racial gaps should continue to exist, but I do say it will exist some time yet and be extinct in time. Therefore the Japanese appeal neglects the time element in the question. It seems to me we should all work honestly and fairly for the coming combination and cooperation and should wait for the time yet to come, indeed not very far off. But whether or not we will be able to have such bridge or link built in a near future depends not only on the changing attitude of the Caucasians, but more on the changing action of the Orientals, especially the Japanese.

Indeed the foxy sister is by far much more hateful than the cruel stepmother. Japan is more hateful to us than anybody else on earth because she, the nearest to us, accords the worst treatment. No matter what the East will become, it must not, in any event, go under the Japanese militarism and despotism. The ordinary reasons they give for the "con" for the so-called Pan-Asiasm, is that since we are in the age of the racial competition the Asiatics should unite to fight against the Westerners. In the first place this reason calls for the trouble which would not come at all. In the second place even if we will have to do that, certainly our union should not be formed through the blood-and-iron policy of Japan. In the third place this imagined supposition commits immediately one insoluble pair of dilemma. Now let me ask which, might or right, of the two will reign the coming era? If it be

might, the East has not a ghost of hope left for our salvation, for Japan, the strongest of the East, is too treacherous to be trusted, and too weak to be depended on. Therefore in that case we should better give up hope all for once and once for all, of getting help from Japan. But the East should be freed from the iron hands of Japan in order that it may be able to strengthen itself. If the coming reign will be that of right we are still better off. But even in this case the East should be freed from Japan, which is the state of pure might. Thus, in either case, the East must be freed from Japan. In every sense of the term Asia is for Asia and for the world, not for Japan only.

I, as a Korean, am bitterly against Japan. When I think of all the crimes that Japan committed on Korea, how can I be anything else than a life enemy to Japan, the military Japan, which is not the whole of Japan, but the small portion of Japan which forms the ruling nucleus. What are the real basic factors that make Korea, the East and the world enemies to Japan? It is not Korea or the East or the world, but it is the military lords of Japan who are the enemy-maker, for the satisfaction of their greed, ambition and vain dreams. Even so it granted all their reasons and theories are correct, I cannot say and must not say that I am willing to be a slave to Japan, for Koreans are a considerable part of humanity and my acceptance would mean an unpardonable crime against Koreans and the world. If the East would say that the twenty or fifteen millions of innocent Koreans should all be slaughtered in order that the East may be saved, then I would answer that such East must be saved because it is essentially immoral. If the world demand the secret death of these innocent souls, such world should better go entirely out of existence, for it is assuredly immoral. Fortunately there is the moral principle unmistakably at work in the universe, either the East or the world will not demand the extermination of innocent souls in such an unreasonable way. In order that Korea may be saved, the East may be made secure for peace and the world may be made heaven on earth, Japan should be made to leave her bloody hands off Korea and the East. Therefore the salvation of the race depends not on the Japanese soldiers, but on the demission of her soldiers.

WHAT IS THE POPULATION OF KOREA?

One of the most uncertain and the most dubious figures in twentieth century writings is that of the Korean population. Korean population is variously estimated from twelve to twenty-three millions. Why, certainly it is not because the population varies from time to time, sometimes positively and sometimes negatively, in this abnormal manner, nor is it because the population can be this many and that many at the same time. But the reason is entirely beyond the actual fact.

The first census during the last hundred years was taken in 1896. Of course originally the old Korean law provided one census every ten years, but this law was made obsolete by negligence during the last hundred years. But in that year many old laws were put into effect and many new laws were enacted. Taxes increased, the census was taken. People were naturally frightened by the new laws or the new usage of the old laws. Especially as most people thought the new census had something to do with the new taxes, and no one was willing to be listed. Consequently one or two families in a village and one or two members in a family were taken into the list. Consequently there must be more left out than taken in. But the final figure of the census was twelve millions. Furthermore, since we have shed so much blood ever since the population would hardly have increased, but there is no reason for us to think the population has in any sense decreased. Certainly then it would not be an exaggeration to say that Korea has a population not less than twenty-five million, taking into consideration all those left out of the census taken in 1896, and the possible little increase since that time.

Undoubtedly the Japanese government has taken the census sometime once at least, either before or after 1910, the year of annexation, and they must know that the real population was much more than that. Yet they insist on the figure of twelve millions for two reasons: First, they used this figure quite usefully in 1905 when the Russo-Japanese peace was made in the United States, then headed by the late ex-President Roosevelt, as the third power of arbitration. The United States even at that time had much fear of the overflow of the abnormally growing Japanese population into the United States. But when the tactful Japanese told her, or rather told Mr. Roosevelt, that there is a possibility of Japan taking care of their surplus population in Korea, where there was a great lot waste lands, and considerably less people than in Japan in a proportional way. That was one of the main reasons the United States assigned so generously Korea to Japan. But she was fooled by the tactful Japanese. Another reason is that since Korean population, as Japanese say, on account of the natural decadence caused by racial defects and the medical and sanitary improper care, is standing still and even diminishing every day, the Japanese, the superior people, the better fit for struggle for existence, should be the ruling race. But I want to see how long the ruling race can stay ruling, and I want to ask of God and mortal man if physical fitness can overbalance the moral fitness? Further, I do not think the abnormal growth in any sense proves the racial superiority. It rather seems to me that any race that grows like the modern Japanese simply shows its inferiority. It is a proven fact that lower animals breed faster, yet they go out of existence faster, also. The butterflies breed fast, yet their lives cannot last more than a half year; frogs are another specie of fast breeders, but they cannot live longer than a half year. So are the caterpillars, house flies and most of the animals at bottom of the scale of evolution. Higher up the scale the fewer they breed, the longer they live. I think, then, it is safe to say that the Japanese, the fastest breeding among all races, show the inferiority, not the superiority, of their race over others.

At any rate, the Korean population must be not less than twenty-five millions and, using a conservative figure, it can be safely estimated as twenty millions. Japan really fooled the world much even in the mere matter of population. I do not see what is the real gain in their doing so, rather, as a result, she will receive the name of trickster when sooner or later the world will find out her lies.

MR. RYANG KEUI TAIK IS IMPRISONED AGAIN

Mr. Ryang Keui Taik was, a month ago, brought back to Korea by the Japanese from Tientsin, China, where he found his refuge for the last two years and a little more. ever since he was freed from the torture and confinement of the three long years between 1912 and 1915. But what is his crime or fault! What a tyranny the Japanese are exercising upon us! Why, if they do not like him, cannot they leave him alone in his beggary and misery in a strange land? Why should they put him back to the human slaughtering house, whereas he behaved well enough and kept himself quite enough? They disliked him and hated him, yet they do not want him to get away from them. That is too much!! He is not the only one; hundreds of Koreans in China have lately been brought back to the Japanese jails in Korea. But we are thus far informed of but this one name.

Mr. Ryang is a man from Pyng Yaug, Korea. He was one of the editors of Whang Seung News for some time, and later one of the members of the editorial staff and the head reporter of the Tai-Han Mai-Yi Sinbo. But his career as an editor came to an end at the time of the accusation and trial in Shanghai in 1907 of Mr. Bethel, the owner and the president of the Tai-Hau Mai-Yi Sinbo. Mr. Ryang was also tried and imprisoned for some time merely for his being one of the editors and reporters. Still even after he

was freed he remained to be one of the most active leaders among Koreans for popular education and Christian work. But in 1912 he was again imprisoned as one of the suspected conspirators with Mr. T. H. Yun. Mr. Ryang suffered the most severe tortures while he was in the Japanese prison. But somehow he was freed in 1915. Now he is in again. Nobody knows what will become of him. Most likely it is the last he will be in the Japanese prison and he will finally suffer death for the love of his country and people. Indeed he has done much for Korea even if his career and life are a failure in a sense. If he lives he will still be a loyal son of Korea, and if he dies this time his soul will without doubt be consecrated to the great love of Him our Savior. For "greater love hath no man."

OBSCURE POINTS OF THE SO-CALLED JAPANESE PROPOSALS.

Among many obscure points the most conspicuous yet the darkest are the freedom of conscience which was introduced with the second formulation of the negation of the racial distinction, the preferential right of Japan in connection with Siberian policy, and the firm demand for the special consideration, apart from everything else, of the Japanese improvement and extension of railroads in China, and the freedom of traveling in any country by any foreigner.

In my opinion what they really have in their mind behind these obscure, learnedly obscure and tactfully obscure, measures proposed is quite plain, even their motives can easily be seen at a mere glance over them. The so-called freedom of conscience was attached for two reasons: First, they are more or less afraid that the Christian workers may reveal through some unfortunate channel their secrecy; and, secondly, they are dreadfully worried that the Christian ideals may introduce into Japan some germs of the liberalism which they know is the drastic harm to their military and despotic imperialism. After they have all agreed with allied nations, especially with the United States, for the co-operation in Siberia, they want to acquire the whole and sole control through the tactful and deceptive terminology of "preference." In other words, their diplomatic courtesy was merely formal and verbal, whereas their greedy ambition is substantial and actual. Why do they also insist that their preferential rights should be maintained with the Chinese railroads? In fact, with all their greedy anxiety and dirty ambition they ought to have insisted that they should acquire and maintain their preferential or even better the sole power over the whole of China, the entire East and the world. How mean and how silly and funny are their ways of persistently insisting without shame and without fear on every little possibility of bargain. What except the clear malice-forethought of extending their spy system, already had enough, can they have in asking the freedom of traveling in foreign countries? Further, they do not give anything like this to others; for example, Koreans. How can they expect it from anyone else?

THE ANGLO-JAPANESE ALLIANCE IS TO COME TO AN END.

Indeed, we are sorry to learn that the Anglo-Japanese alliance will be discontinued. But all is natural and really the inevitable result of the faults and crimes of the Japanese against the sensation and feeling of other nations. Who on earth can trust Japan, so treacherous and so mischievous as she is? By the way, one writer on Japan in the Japan Society Bulletin attributed morality to Japan. I am sure he meant something in a diplomatic way. If he really meant what he said, certainly he did injustice either to Japan or to morality, for Japan and morality cannot go together. What of morality does she know or care to know? She has none and will have none for some time unless the world gives her some harsh lessons of pangs and pains.

THE SHAMEFUL SLAVERY OF THE JAPANESE WOMEN

Recent statistics show that there are more than fifty thousand Japanese women who grow and die in the red light districts. Of course these are only the registered ones, and these are perhaps the least dangerous for one's physical and moral life since they are subject to the state physical examination under the medical experts. But what are about the millions of those without registration and without license? Indeed, it is another thing of the moral failure of Japan. Can their might make a tenth of their failure in right?

Yet the funniest thing is that Japanese generally try to tell the Western world that Korea has so many of women of prostitution. Late professor Ladd made a great point on this in his valueless book, "In Korea With Marquis Ito." At this point, as at other points of his unfortunate writing, he wrote down what the Japanese, especially his favoring employer, namely Ito, bade him to write for the destruction of Korea's honor. But, in fact, we Koreans do not have among us a hundredth as many of these women as the Japanese have. The Japanese are still barbarians in every respect in spite of all their material success today. We do not live on bread alone. But what really counts in a true human life is morality, which the pitiful Japanese so willfully refuse to follow. How sad, indeed, it is!

THE FINANCIAL SITUATION OF THE PEKIN GOVERNMENT.

The financial situation of the Chinese government has been, beyond all question, a pretty grave one for years. In the hope of getting round this difficulty, the government has planned some loans in several ways. Of these plans or projects the general public has certain fears and hopes. They are as follows:

The first, the most welcome of all these plans, is the plan, not yet worked out, to get the possible co-operative loan from the four Western creditor nations. The Chinese public believes and hopes this project will come to good result after the conclusion of the Peace Conference; and they entirely trust this loan will serve China in political relief and future safety better than any other plan they yet have in view.

The second possibility of momentary relief is to depend on their own revenue from the taxes on the salt industry. This salt tax has been one of the most fruitful sources of the Chinese annual revenue. There is now a handsome sum of more than five million Chinese dollars. Of course, this would not carry the whole government very far. Yet it will certainly serve well as a temporary relief to the situation. Therefore the government is now negotiating with the banking association with which it was intrusted. The negotiation has been carried on thus far quite successfully without any objectionable obstacles in the way.

Thirdly, there is a frightful plan well under way toward conclusion. This is to get the loan from Japan, an enormous sum with a mortgage of the Chinese iron and steel mines in the Bong-Wang Mountains. The Japanese diplomatic and financial agents are very active about it, and an official Chinese, prominent in his influence and honor, is connected or at least entangled with this loan. But the general public will by all its might and its right oppose this loan as soon as the plan entirely appears to the surface. But it can not do anything with it, for the plan is yet hidden under the dark ground. I myself do sincerely hope that the Chinese government will not step upon the stumbling block of Korea by a loan from Japan, under such a mischievous plan. We Koreans know better about the Japanese because we were thus cheated and deceived until finally we were led into disgrace and slavery. We Koreans have honest sympathy for China, for our conditions are the same; and we can give her some advice for we suffered the same trouble previous to her." "Dong beung sang veun," "sun beung ja eui." The Chinese government may not enter into any secret treaty or under-

standing about it with the treacherous Japanese; if she did already the treaty may yet be thrown off for the sake of the four hundred millions.

There is still the fourth which is pretty much akin to the third. By this scheme the mortgage of the Chinese telephone system to Japan. Of course, some loan was obtained during last year for the improvement of the means of the communication but no improvements have been made yet. And now the whole thing is going to be submitted to the Japanese. Do not do it! I would like to say with all my heart, I as a Korean and we as Koreans feel some obligation and right to give China any advice that is in the possible reach of our knowledge and good will.

THE CASE OF KIM KU HEUNG AND LI BUM KIU AS SECRET ENVOYS

In the early fall of 1906 Emperor Li Hi of Korea, through the channel of Kang Suk Ho and Jo Min III, authorized secretly Kim Kum Heung and Li Bum Kie as secret envoys to Shanghai to draw the royal saving account which was invested with Russo-Chinese Bank and to establish with that money an immense school in Shanghai to train the Korean youths who desire to educate themselves to be useful to the future of the nation. He knew by this time, though it was too late then, that the only possibility of strengthening the people was to train them to the better citizenship and better economic efficiency. But he also saw clearly the impossibility of such training under the growing Japanese interference into the Korean affairs, political, economical and educational. At this moment of unspoken and hidden thought of the thoughtful Emperor he was informed of a fortunate project submitted secretly to him by Kim Ku Heung, who was once an inferior official among his vassals. This was the very plan he himself had for some time in his mind, namely, the establishment of a school in some foreign country where the Japanese influence would not be so strong in its destructiveness as in Korea. Moreover, Kim had been some time before that in Shanghai and in other parts of Southern China. Through his experience and endeavor he had gotten already before his return to Korea many hearty sympathizers among the English and Americans with some undreamed of promises for help in the administration and instruction of such school. When Kim came back to Korea he tried several private personages of influence and wealth, but he failed in every attempt made. But finally this project was heard by the Emperor and there it was welcomed and approved by his majesty. Now he got the edict and authorization just described above.

But what has happened to break off all this magnificent plan with the fruitful promises? The Japanese spies took note of Kim and his project somehow, in a way nobody knows how. He was brought back to Seoul from the steamer these envoys just got on under ignominy and then detained in the Japanese military police department. He was threatened first with the pretext that he forged the royal edict. But the brave envoys did not hesitate to face the truth and answer the Japanese in quite a manly manner that it was the uttermost wrong of the Japanese to imprison and torture the royal envoys which act means an unpardonable insult to the royalty and to the sovereignty of Korea. And these noble envoys, when threatened further, made the Japanese to settle the question, whether the said edict was true or false, directly with the Emperor. When the Emperor admitted the fact, the Japanese sentenced them to a penalty of a hundred days imprisonment; then at the end of the hundred days they were freed under probation that they should not move away from the capital for the next two years and meanwhile they should report to the military police department at least once each week. Then the Japanese sent some members of the official group with the Japanese Resident-General pretty near once a day and asked them to go to Shanghai under the Japanese guard to draw the money for their use from the Russo-Chinese Bank, but the loyal citizens of Korea did

not accept the dirty proposal even often with some "stinky" promises. And thus the whole story came to an end. Can a Korean get a chance to obtain the education that is necessary for the development of our worth, moral and economic? Now it is too late or rather too early perhaps for speaking anything about the racial freedom and national sovereignty. But can we get the proper education? The world may hear our grievances! The world refuse to hear us because it does not know some of the real facts of our suffering and claim.

TRAGIC DEATH OF HONG CHONG DUK

In 1908 Hong Chong Duk a private citizen of Korea was shot by the inhuman Japanese soldiers stationed then near the railroad station of Pyung Taik. He was with his family moving from Ahn-Seung to Seoul. The Japanese soldiers took him for a "eui-hiung" or rebellionist. And they called him and questioned him a few questions. But they could not offer any evidence against him which they did not have at all. Then they told him to go away. When he turned away, they shot him right on his head. Thus he died a tragic death with his head smashed with the merciless shot.

Was he then really guilty of anything at all? Not a thing like that there was! The real motive of the Japanese soldiers was to rob him of the money he carried with him. He had that time a sum of over three thousand yens with him as he sold his house and lots in An-Seung in order to supply himself and his family for some months, besides he had to buy a new house in Seoul. Indeed when the son of this man asked, under the torture and pain and sorrow at the sight of his innocent father's death, asked many a furious question to the Japanese soldier, they had no evidence against him whatever and they did not even know the name of their suspected convict and victim. They did not know who he was, but he was guilty just the same simply because they thought so and wanted to think so. This young man, the son of the victim tried to get some just punishment for these beastly soldiers from the higher authorities of law. But the Japanese courts, civilian as well as the martial would not consider the matter at all. Now in the name of God and man are Koreans to be killed in that way, scores after scores without any legal justice? Good God may yet deliver us from unnatural and unjust death.

ANOTHER JAPANESE OPINION ON THE KOREAN PROBLEM.

Another queer opinion which shows neither moral sentiment nor sense of shame has been inserted by the editor in the so-called Japanese-American News published in San Francisco. His chief arguments are as follows:

First. Koreans are not capable of freedom because Korea has no history and consequently Koreans are not a historical people. Koreans are, in other words, like the American Negroes or the American Indians, without history and historical pride or glory that entitles a people to freedom.

Secondly, we Koreans are making a mistake in interpreting the old treaty between the United States and Korea in the year 1882 which has been made obsolete by the subsequent events and consequently cannot be applied today.

Thirdly, we Koreans are making another mistake in our interpreting the fourteen points of President Wilson, especially the point concerning the right of popular self-determination which must have meant only such right to the subject races under the Central Powers, but not to any other people.

Now I must advance my answer to the logical and moral fallacy of these untrue and immoral reasons:

First: The so-called historical argument ignores entirely real facts of Korean history. Thirty-one hundred years of written history and fourteen hundred years traditional history beyond the written, which together make nearly five thousand years. Indeed, we have in every sense by far the longer history than the Japanese themselves,

whose written history extends back but little beyond thirteen or fourteen hundred years. Moreover, we are not in any sense ashamed of our history, except that of the last fifteen years under the inhuman Japan. We were at no time a conquered nation in our glorious history. Further, even if that illiterate argument were granted, that cannot affect at all our desire and appeal for our freedom or for the world's hearing of our case or granting our rights. The American Negroes and the American Indians today certainly enjoy more freedom and protection than do we. How can he without showing any sense of moral indignation and shame dare pronounce these unworthy words? In every sense of the term we Koreans are entitled to more liberty and love, if the history should be the measure, than these people. Therefore this reason does not affect our case at all. Eventually the editor of the Japanese-American News, in the hope of justifying in hypocritical way his national crime and debt to Korea, is forging a theory out of nothing. That is the reason why his theory is so morally unjust and logically incorrect. Of course the Japanese may make us by force admit such reason mutely in the Japanese Loyalty Rooms of Korean schools, they may collect all our history books and transform them into ashes as they did, they may write books after books with false stories of their having a longer history than ours, they may tell the world without any shame the false stories. They may not forge the facts. And the facts remain within our hearts and brains beyond their reach. Facts remain unperished long, long after the recorded books; facts remain aloft above and undisturbed by the false stories or story tellers. Facts remain uncolored and sooner or later come to light through the world's judgment.

Secondly, we are not deceiving ourselves in believing that we will regain our old treaties that are no longer in effect. From the legal point of view, national or international, there is not a treaty between Korea and Japan that is legal or legitimate, for every treaty was made under force and threat ever since the beginning of the present century. If the Japanese means to say that our treaty with the United States was made obsolete by the subsequent events in our changing relations with Japan, certainly our attachment to Japan was brought about by force as illegal means of making covenant of any sort, civil, national or international. Therefore, it seems to me the treaty between the United States and Korea is still legal whereas all treaties with Japan are illegal in their making and consequently invalid in their effect.

Thirdly, we have not committed any error in our interpretation of the President. But on the other hand, he and most of the Americans who are true to their historical ideals and their moral standards meant what they said, they pronounced these principles so insistently too. The Japanese are erring in their interpreting others by their own standard, they undervalued the President and the Americans as the moral teachers and moral protectors of the world, they are expecting and hoping that the world may be kept blind again as before under dark air of the old diplomacy of which they have now obtained perfect mastery. The President and the greater moral America may fail in their struggle for the liberation of the world this time. But if that is the case it is indeed hopeless for humanity at the margin of the universal destruction, self-destruction in blind struggle for the vain glories of the territorial expansion, commercial victory and military conquest. But that is only because there are such evil elements like the Japanese. They may fail this time, but their ideals for the human freedom and universal peace will have to be realized sooner or later long before the destruction of humanity and the end of the world. We Koreans too, therefore will keep on fighting for freedom and peace even unto the end of the world. Now listen, Japan, here is the idealistic doctrine of your slaves, the Koreans, we can not, must not, and therefore will not stop until the end. Racial Extermination or National Self-Determination. That I think is enough for our honest answering to liberty call of President Wilson whose voice

is the voice of his country, his world, and his age, which is ours.

ACTIVITIES AND SUFFERING OF THE KOREAN MILLIONS FOR FREEDOM TODAY.

Two millions of Koreans in China have united and made a petition for freedom, to President Wilson and the United States, and submitted their petition on February 20th, to the United States Legation in China, in the hope of getting the consent and aid of the United States to the Korean petition at the Peace Conference. The petition reads as follows:

"We Koreans, in exile in China respectfully submit this petition to the United States Minister in China to beg his sympathy and help for our freedom. Since Japan annexed Korea, by force, the people of Korea is nearly exterminated. At present, through the love of God, the Great World War has come to an end the rightful nation has been crushed. Now the President of your glorious nation entertains the theory of right and declared the principle of the popular self-determination of all peoples.

"We Koreans, living a life of torture and misery, trust honestly and with all thanks and joy in the President of the United States and thus we are asking for consideration from your highness. The consideration we are asking for is that your highness may help us powerless twenty millions to obtain an opportunity to present our case to the Peace Conference through the government of the United States of America in order that we may thus be rescued from the present pitiful and painful conditions and to share with the rest of the world the bliss of liberty.

"We Koreans are submitting the petition on the following grounds:

1. We Koreans have maintained freedom for the last four thousand years.

"2. During the last few hundred years we have paid to China a sort of tribute with the home products. But China had no power in our internal affairs, that is Korea enjoyed an entire independence.

"3. Japan, with the pretext of protecting the independence of Korea, waged war on China during 1894 to 1896; in the Shimetsaki Treaty she guaranteed the independence of Korea; other nations acknowledged the same. Japan's claim that she protected Korea was nothing but a scheme to rob us of our national rights, nothing but an intrigue to get the sole and absolute control over our internal politics.

"4. Again at the time Japan fought with Russia in 1904, she announced that her purpose was to strengthen the independence of Korea.

"5. In the year 1910 Japan forsook all the faith of the friendly relations and the responsibility of treaties, and shallowed Korea. This sort of acts destroyed entirely the whole code of morality. In the age of might there is right only under might. And for this reason there has not a soul who gave us sympathy and opposed the injustice of Japan.

"6. Emperor Kwang-Mu (Li Hl) lost under threat Korea's sovereignty to Japan.

"7. At the time, the only one that know the real treacherous motives of Japan was Li Wan-Young. May one man transfer one nation into the hands of another? May one person put under mortgage a whole nation? The annexation treaty of Korea is not at all an act of the people as a whole but only that of one man, namely, Li Wan-Young.

"8. Japan sacked palaces of the Emperor with the Japanese soldiers, set at work the spies all over the country and thus oppressed the people and stole the power of the King.

"9. Japan bought the traitors of Korea with high pay and dignitarian titles. If there was any person who would not accept these unworthy and evil bribes he was put into prison for an indefinite length of time, and made them experience the tortures and death."

Again it is lately reported that after the first imprisonment of nine Korean students in Tokio, Japan, over sixty more of them have been imprisoned for their persistent appeal for freedom to the Japanese government.

Again from China and Russia, over two hundred Korean leaders besides Mr. Ryang have been caught and brought back to Korea to be detained or to be imprisoned.

Again a hundred and more of Korean students in the Southern Korea have been put under the Japanese custody for some reason, namely our activity for freedom.

Again, day after day the suspected Koreans are put to death without trial by the Japanese military police telling at the same time all foreigners in Korea that these criminals are thieves and bandits.

Is there anything like a life for a slave to claim? Will there be anything like freedom or peace for the conquered to share? Thank God, thank man! The world indeed should determine soon which will reign in the coming era, MIGHT OR RIGHT.

Why We Koreans Appreciate American Institutions

R S. KIM

Owing to the rapid growth of the American ideals and institutions, many students have come to the United States from foreign lands. All these students but the Koreans are encouraged, sympathized with, or supported by their respective governments. We Koreans, however, meet no encouragements, sympathy or support from the government. For that reason, possibly, the Koreans appreciate their opportunities here more than others do.

Since education is the most essential factor, the training of men and women for good citizenship in the world as well as in a nation, we should have the necessary education for our needs. Unfortunately, at home we have had no way to receive a true education, since Japan annexed Korea in 1910. The so-called uniform education system in Korea, regulated since the annexation, seems good from the external view; but when we examine its internal fact, it

does not fit us at all, and in the final result with so many difficulties we the Koreans, have always thought it better to stay out of the schools as much as possible.

As a matter of fact, this uniform rule contains in brief, that the Korean pupils must learn the Japanese language and use it as the national and official language; that every school and college must use the textbooks which are published by the Government; that the Korean language and history cannot be taught in schools and colleges; that even the publication of the Korean letters is not allowed; that all the valuable books of Korea and even all the useful books translated from foreign languages which may help us to get high ideals, be confiscated and burned; that even in the religious institutions, the teaching of the Christian Bible cannot be continued in the Christian schools and colleges. Beside these, there are many special rules and

restrictions. In order to accomplish all these things, the Government shows no humanity or morality, but force. The people in Alsace-Lorraine, in Bohemia and in Poland once suffered under the foreign relation in their educational system, but they never had such severe conditions as the Koreans have now.

It is, of course, the natural fact that we, the Koreans, are very much grieved to see that we cannot study our own national history and our beloved language. Our language has its own alphabet, and is most important in daily life and in giving common education to our people. We realize this more in these days than ever before, because it is one of the most difficult things for us to study our lessons in the foreign language, the Japanese. How sad for us to see that the little ones in the primary schools, who are younger than we, have been discouraged and have failed in their studies on account of the difficulties of the language and the special rules!

Moreover, all our true institutions of learning have been abolished since the annexation. Now there is no college in Korea where the nearly 20,000,000 inhabitants live, except two small Christian colleges established by the American missionaries. These Christian institutions too, have a hard time to maintain themselves under the Government's regulation. If there were none of these Christian colleges, we, the Koreans would have absolutely no hope of a college education in Korea. We are thankful to these Christian institutions and to the brave, faithful missionaries who have not been discouraged in their work in spite of persecution as well as those who have not been tempted by the Japanese propagandas. This persecution, too, has a peculiar meaning, because the Japanese government does not persecute Christian institutions in Japan, but does in Korea.

Thus, the educational system in Korea is limited in such a narrow way as to cause hundreds and thousands of our young people to give up their studies. Some of the Korean students are in Japan for education, but they have been discouraged there, because it is impossible for them to enter the higher departments of learning in the Imperial

University, except in a few technical courses. The Korean students desire to go to other lands—America, Europe, Russia and China—for their education, but they have failed to do so because the Government does not allow them to go out. More than this, the Government has sent out hundreds and thousands of spies all over the peninsula to look after them, and the powerful guards and policemen watch over whatever they do and wherever they go. In this connection, there have occurred many deaths, imprisonments, and tortures of the innocent during the last nine years.

In spite of all these sad circumstances, some of our brave students have come out through the Yalu River to China, thence to Russia, to Europe, and to America. Now there are a few thousand of Korean students in China and Russia besides many political refugees and over a million peasants and business men who have lost their occupation in Korea since the annexation and have fled into Manchuria and Siberia. Some of them have come to America.

Even the sailing between China and America makes it very hard for us to reach America safely, because every steamer which sails from China to America always stops in Japanese harbors. Many of our students, who are on the way to America, have been arrested there. However, the number of our Korean students on American soil has reached nearly a thousand. We cannot forget that since we have reached the American shore as countryless persons, the graceful Americans have sympathized in our sufferings, and welcomed us to college and universities in America and in the Hawaiian Islands. As we have been hungry for liberty and for education, certainly, we have been happy to see the land which has real liberty and freedom and gives true education to all. At the present, most of our faithful leaders are the sons and daughters of the American institutions and of the Christian institutions of Korea. Now they lead us into the real friendship between Korea and America, so that the future relation between Korea and the whole western countries as well as America is a very interesting event to be noted. We are thankful, indeed, to the American institutions.



The Two and the One

(First Two Parts will appear later)

Book II. THE ONE (A Proposal for Unification)

Part III. THE UNION (Possibility and Necessity of Union)

Sweet art Thou, O Fair Dream,
Precious Daughter of Hope;
Thou guidest the Life's Stream,
A True Faith to develop.

Truth Thy child we may call;
Of Religion, Science, Art,
Philosophy, and all,
There's none from Thee apart

Of Infinity past,
Of Perfection future,
From the first to the last,
Reveal us all for sure.

Let Thy purpose be done
—Whence, Whether, and What—
That maketh us seek the One
In many, this and that.

Promise us, Dream Divine:
Thou wilt come true some day,
With us all that art Thine,
Then forever to stay.

—Optimistic Fool.

Chapter II. KOREA

In the foregoing portion of this discussion, many things cast forth have been strikingly unlike the Western point of view. Some of my readers may have doubt what my point of view exactly is; even some have gone so far as to conclude that mine might be typically Oriental notions and solutions of the problems. At any rate, to take me as an oriental is not sufficient. Something still more specific is desired. I confess that my thesis is not only the Oriental, but is Korean through and through. For this reason, I will introduce myself as a Korean and shall ask to be allowed to present Korea to you.

Korea, as some of our Western friends well know, has been a poor, yet contented and proud country of eastern Asia. She has been as a nun. She did not want anything from anybody else; nor did she allow anyone to take anything from her. Still her family was organized, well and orderly enough, and her possessions were sufficient to keep her children from poverty. Recently, however, her unfair sisters and her greedy wooers charmed her with the magic of their materialism. Thus she appeared on the stage of the international theatre engaging busily for a little bit of transaction in the World-Market. But as the result of her long self-confinement she was timid and not at all shrewd. Thus her new life was not at all successful in any way. She was cheated, disgraced, beaten, and crushed at last. Her children, the most innocent

children of Nature, were in sound sleep during all that while. Just when they were hopefully about to awake, it was already too late for the rescue of the precious life of their mother loving and beloved. She is dead and gone—perhaps only seeming so. After all, that was her own and her children's fault. Who but herself is to be blamed for her shame and wreck? What is the use of blaming anyone? We mourn, but useless!

At last, she reappears to us her children; and we see her through our tearful eyes. Oh! the sweet memory of her loving care and sincere wishes! She still smiles at us in our dream and in our waking hours. But now her smile is sad and the memory of her love is painful. Who knows that such sad smile is even harder to bear than the wild cry, and pitiful love is more painful than the straight hate? Nevertheless, her cheeks turn rosy and her lips move lively. Another loving smile and then a word of comfort: "Grieve not, my children; my work left with you will live forever with you and with the world; that is my share of immortal life in the overliving humanity."

Now, brothers and sisters, is it a dream? Is it a vision? Is it real? It is real, I know. Be it a dream, surely it will come real. Should it not seem to come real, we must make it so. The dream is real; real is the dream! Sweet is the dream that is real!

May I tell you the story of Korea's sweet little life? It is not necessary for me to relate the events in the later years of her life; concerning these—the awakening of Korea toward new civilization, her internal struggle and external attack, her annexation by Japan, her remarkable, indeed unparalleled, religious enlightenment, and the like—you are fairly well informed already. Yet of her intellectual life you know little, if anything. There is something of value and pride in her life. If the East or the World miss that, that is a great loss to humanity. God may strengthen us and help us, the little dreamers of Korea, to contribute their own or their mother's share to the coming reorganization of the human family!

Korea was Korea, and Korea was unique. She had her own characteristic way and field of thinking. She played the part of a connecting link and bridge between China, her elder sister, and Japan, her younger. Along with her similarity with China and Japan, she is entirely in a class by herself. Those characteristic differences amid similarity are the result of several conditions. Korea has an excellent climate and physical surroundings,—most excellent for intellectual development. She possessed an ideal plenty of supply from the natural resources, neither so much as to cause her people to waste their life in luxury or idleness, nor so little as to subject them to severity in a struggle for the necessities of life. Therein is she entirely different from either Japan or China. The former has spent too much of her time and energy in her life struggle and the latter on the care and organization of her own fatty body and hulky family. It was not so with Korea. Consequently my country had the leisure and the

persistence for intellectual cultivation. There are also as one may see with a surprise the philosophers in Korea. To be sure, however, their thinking is sincere and practical, yet it is nothing like the mere sophisticated skepticism, or vulgar scientific distortion, or pure poetical imagination, which we find among other Oriental or Occidental countries.

Among Koreans, there are many diverse beliefs, of all types, and in all stages of development. In the lowest are animism and occulticism and in the highest are Christianity, Buddhism, and Confucianism, with also everything of a religious or philosophic theory and practice that are intermediary between the two extremes. Hence we have here the best field of comparative research. In addition we are, by our racial temper, willing to accept whatever is good and wholesome. I can then justly prophecy that we Koreans are the least prejudiced and best fit for performing our function toward the re-establishment of world unity.

Moreover, now is one opportunity for us, the Koreans, being deprived of our political rights and national life, which might take otherwise the most part of our limited time, can do what other peoples cannot. Without politics and without much of social or economical aggrandizement, what, but the intellectual and spiritual expansion, can we achieve or afford! Look at precedents; Greek philosophy reached its height at the fall of Athenian supremacy. German thought was at its climax in the days of feeblest politics. Jesus came when the Jewish state was part of the Roman Empire. Confucius rose when the Duchy of Loh was breathing its last breath and the House of Chon was tumbling down the slope of destruction. In the time of Korea's prostration, I hold the great Messianic hope for our salvation from the hell of doubt and the death of despair. Along with my Messianic hope I have honest wishes for Korea's goodness and greatness as a contributor to that wonderful task of world-salvation and world-unification which lies before us.

But then, before we understand what my country can do, we must have some idea what Korea can be. Old Korea, as I have frankly said, is dead and gone. That death is after all not real but only apparent. Perhaps she is, temporarily and politically, a corpse eternally. But political life is not the whole, nor is it the main thing in life. Moreover, for the love of Korea, we, her children may not and would better not discuss that problem. Let Caesar take Caesar's; and we will make the best of what is left to us. Further, even if she were dead completely, still we her children may bring her ideal life work into the world's organization. That will be by far the better for us and for the world, than to waste our precious life in a fruitless, blood-thirsty sort of affair. Perhaps our aunt has done much injustice to our mother; but that is no excuse for us to repay it with blood revenge. There is a greater and worthier life of Korea than that in political world, such we may obtain for her in the earthly heaven of a united human family.

There are of course three distinct types of opinions about the future of Korea. The saddest one as held by not a few native sons of the soil is the theory of the disappointed. Of course the expression of that disappointment is often put forth in a hopeful and youthful tone; but the disguised despair is rather the worse, as compared with that made in frank confession. The leaders and adherents of this theory appeal to their people, not through reason but through passion.

In brief, their theory is this, "Let us march into the valley of death and there shed our blood gloriously for our country. Come Life, Come death. There will come a death to every life; but that is only once and no more. Fear not to die whether we want it or not, death will be ours. A glorious death is better than a shameful life. Life or Death!! Let me die, let us die!—for our native land and fellow-brothers."

Under this theory, many worthy lives have been and are wasted without accomplishing the least good either for themselves or for others. Here I confess, I had been, myself, one of that group. My honored teacher, the late Choy Ik-Hlun was the most prominent leader of that group. He called together his pupils after the treaty of 1907—the second to the last—between Korea and Japan; then they marched with bare hand against the military rule of the Japanese in Korea. He with his followers was taken captive and imprisoned on a small island off the Japanese coast. There he refused to take any food that Japanese offered him, and so starved himself to death. Was he right or wrong? Yet he was not the only one. Time and again, day after day, army after army of useful souls followed his example in one way or another,—in suicide, or in "rebellion." Yet what is the use and the good of such death as that? I am afraid this only leads us to complete racial suicide. God may show us another way and help us to restore our hope and life, and strengthen our persistence and energy!

There is another and more hopeful theory arising from Christian work in Korea. Our Christians in Korea tell us: Do not be afraid of earthly powers. There is the just God. You may suffer in this world. But that suffering is only your schooling for preparation to enter the future kingdom of peace and glory. Love your enemy; and march onward as true Christian soldiers. Moreover, the obtaining by each one of us the character of a true Christian gentleman will help us to gain the sympathies of the World, which will certainly bring us back our rights. Let us be comforted and remodel ourselves to be perfect Christians. Messrs. Yoon Tsi-Ho, Lee Sang-Chai, Rhee Singman, and others are the most sincere leaders of this theory. They as Christian workers have done much good for our social and moral betterment. But after all, is not this an appeal to the passion of the mob? Show me the future world of love and justice. Give me one real example of the world's sympathy. What we are after, is, neither the life after this life nor the sympathy of others, but only what can we do with and in this concrete present life for and by ourselves. It is not wholly fair for the rational and intellectual men to appeal to the irrational and emotional nature of the crowd. We should be all the better, could we raise the crowd to rational levels and make our appeal with reason; but we need not and may not repeat the stumbling and false steps of our ancient moral teachers. I have made myself an adherent of this Christian gentlemanship theory for the last five years; and even now, I admire some practical reforms it has brought us. But now I see the faults inherent in it. In short, such emotional appeal is only to put warm water on a frozen hand. First, such a method of relief may or may not be a real relief. Secondly, that relief unless the real cause of trouble is removed, may bring the worse result. My teachers and friends, my brothers and sisters, may understand my sincere contention.

We have still a third theory. For this, however, there has not been any particular set of leaders, nor has it won any large group of followers. Yet this theory takes root in every intellectual or thinking mind in Korea, not as the influence of ethics or of religion or of philosophy, but as the penetrating thread of world-thought of today. With this theory, Korea is a unit-element in the world-organism, and she will forever remain that. There is a residuum of long historical experience and this of Korea's is of worth as a share in the world reorganization. Korea will live in this perduring form. This is the greater, the better, the eternal Korea. Let her political life alone; since there is for her a far worthier life. Here is something in our theory that is quite similar to the classical address to the German nation by Fichte, her noted philosopher. But the difference between his and ours is that we emphasize the world unity whereas he, the narrowly national importance. I am glad of the uprising of Korea's ideal of world-unity as part of a world movement; I feel, myself, that I have at length reached finality in my search of a true solution.

This which has no definite organization, will not hinder any other theories; but its strength lies in its intangible structure, in its good will to humanity as a whole, in its elastic persistency for the eternal laws of right and wrong in the light of the universals and cosmic unity.

Neither has this theory any formal attachment to any organized church or society. In short this is an organic structure but not an organization. It does not matter through what course we reach the universal end. I myself for example, am a Christian, a Buddhist, and a Confucianist. I will perhaps work with any of these at a time, even though I feel a great necessity for me to go back to Confucianism. At any rate, it is my intention to take everything good in any and every religious and philosophical system which plays a part actively and conspicuously. Confucianism is, so far, least heard of in the world.

Has Confucianism any thorough-going system of philosophy? Is Confucianism a religion? No attempt has yet been made to reply to these questions. Yet it seems to me Confucianism would supply the most advanced methods of solutions to most of the difficult problems of philosophy and religion. Korea had Confucianism and made out a typical native expression of that great system. Besides, Korea had her own typical conceptions of many problems, which may be of great service to the ideal world union. Of such. I must repeat, the Korean popular conception of God is one. Koreans call the God the One. It is the clearest and most comprehensive of all conceptions that I have been able to find in any system of thought. The One is neither the impersonal Absolute nor the anthropomorphic Personality, neither the transcendental idea of some sort nor the materialist dust-dieties of some fashion. But he is a pantheistic personal God who is the purposive One, or the teleological Universe. Here is one great possibility for the issue of peace between pantheism and theism, between idealism and materialism. Yet after all this concept is only one of many things in our conceptual race-experience of Koreans, which we may contribute to the world reconstruction.

In connection with this theoretical part of our discussion, there is one thing urgent for me to bring up. We Koreans are accused by the World of being socialists and anarchists, especially after the assassination of Mr. D. W. Stevens at San Francisco and that of Marquis Ito at Harbin Station. Yet is there any people on earth among which there has been no case of murder or assassination? Certainly there are bad fruits in every orchard. But the bad fruits are not fair samples of the produce of the whole. Perhaps many of us, the little philosophers of Korea, may be socialists—taking socialism as to be an ideal philosophic construction of a moral state of equality, but not as a movement of crown rule, the vulgar socialism of radical or even revisional type, which is very close, at least in practice and method, to anarchy. Certainly philosophic socialism is not anarchy, or else every great moral teacher and philosopher—such as Plato, Hegel, Confucius, Buddha, and Jesus—were all anarchists. In short, we may be socialists, anarchists we are not! Further though I would or perhaps dare not to do the killing myself but a cruel death is not too severe a penalty for the crimes of Stevens or Ito who openly negated the innocent lives of twenty millions of people of Korea.

But then we must have some sort of practical work in order to accomplish that realization of the greater national or racial life as a functional element in the world-unity. Besides, we must solve the practical problems of the day. In Korea as well as everywhere else on earth, there are various obstacles counteracting the tendency toward the conscious working out of that universal end. Among these are class hostility, difference in sex, local or provisional warfare, and the like. As to the class and sex rules, the same reform plans proposed in the foregoing chapters, can be applied here. The worst of all is the provincial jeal-

ousy. There is as much of a gap between the northern and southern Koreans as between the Occidentals and Orientals. The causes of this chronic trouble are the agelong localization of group life and interests under the influence of transportation difficulties, attachment to the soil, worship of ancestors and the intra-class and intra-local breeding. The best and only solution proposed for these difficulties is the uplifting of the moral nature and the inter-marriage between classes and between localities. We shall, I think, overcome these difficulties of social and national unification within a couple of generations, if we can only consciously and with good will work for that universal and eternal end. There are both the possibility and the necessity of our conscious working for it. In short, the beginning, the end and the main thing in every thorough reform is the ideal and physical unification—ideally the moral education and physically the blood combination. The two methods, however, necessarily and naturally go hand in hand; the one helps the other. But without either the other is helpless. The two are one in reality.

Now what I am seriously interrogated about by many persons, especially Koreans is this wise: "All you have said is of what Korea can be and do for the world; but what can she do for herself and make of herself?" I can thank them and worship them for their sincere anxiety and loyal love for Korea. But the question concerns itself with what I have already answered; for what Korea can do for the world is what she can do for herself. Humanity is one; Korea will be better off only when the world is so. Furthermore, what she can do is what she must. In other words she can because she must; and she must because she can. Whatever she does or will do is hers; and hers is she. In that universality and eternity she is immortal and glorious. Let us, the children of the Inland of Morning Calm, consecrate her life unto the world, the greater civilization. The World may understand us! God may help us!

Of course it is all true that Korea cannot do anything unless she can afford anything at all. And of course without freedom, it is impossible to do anything. Therefore freedom is necessary for the life and action, thought and work of Korea. But we should see at least that we must not throw away our life for nothing, whereas taking one's life without some definite hope of accomplishment in anything is merely the waste of life. In brief, while we should grow with our love of freedom in order that we may be able to play well our part in the world society, we should not rush to death without seeing clearly in view the opportunity and possibility of getting fruitful result from our bravery and toil. In other words, we must be careful in our sacrifice. Meanwhile there is the moral principle with humanity. And sooner or later the moral humanity will restore the human rights to every people. At any rate we must not forget a moment that we are part of the organic world and we must perform our function properly for the common end of humanity.

Chapter 12. THE PAST

If I am questioned what the East is or has, I am willing to admit that the East is only perhaps another name for poverty and superstition. It is the land of occult "sciences," it is the reign of hunger. A traveller would tell you there is, on the other side of the Mediterranean Sea and Himalayan Mountains, nothing but the fearsome sight and gloomy air of ghosts and disasters. The Orient is densely, over-densely populated; but there is no sign of life within that crowded multitude. Just try to picture to yourself, from the recollection in your memory of the stories you have heard of the East, the dead East, the East that can be expected to be seen and known. I know you would unconsciously, indeed involuntarily, exclaim: Oh!

the sight of things awful and the sound of mourning! Absolutely nothing but that!

But is that all, really all? You would then wonder. Let us make a careful search or re-search throughout the seats of ancient civilization and in the citadels of Oriental Empires from Persia and India, through China to the limit of Japan Sea.

The so-called scientific or "laboratory" truth is not the only truth for us to have; nor is there for the great humanity only the material civilization. Let us rather take an impartial and even impersonal point of view and dismiss the materialistic apporism and illusion of crowd: "Nothing succeeds like success." There is goodness and truth in every human being and in every human society. The East too, then, surely enough has something. Moreover, the human mind works under the same circumstances in the same way.

I have often noticed that many things of value—goodness and truth—are about the same everywhere. To be sure, there are some very minute differences in emphasis and methods, but such differences do not alter the values. If we hold the one to be better than the other, we are none the better than the "squirrels of the Duchy of Song" of ancient feudal China. One day when Duke of Song was about to provide them with their regular amount of food, the squirrels were angry when he offered each of them three chestnuts for the morning and four for the evening portion; but they were pleased to have four in the morning and three in the evening. Why should they be angry in one case and pleased in another while they receive the same amount, seven chestnuts a day in each case. That is the way of ignorance. Down with the Goddess of Ignorance!

Moreover, living in this limited economy of nature, we must have some sort of division of function. Purposive humanity has a division of labor among different races, notwithstanding our being unconscious of it. This is why we have been differentiated; one race has been adapted to thinking, another for doing; one for the ideal and the other for the material. By analogy, I can see, one part of the body is more developed in muscle and another in nerve; but of course the muscles must have nerves, and nerves the muscles. Such differentiation is for the good of the whole, the life. Herein we see the weakness and downfall of the conflict theory and the strength and future greatness of co-operation theory. My left hand is present not to fight with the right hand; nor my head with my trunk; nor my muscles with nerves. But they are functional parts of a co-operative system. This is true also with humanity with its division of functions among its member races, in the ideal East and the material West. The muscles may think that they can get along all right without the nerves and vice versa. But without the one the other will also perish.

Furthermore, the imagination of the Eastern has none the less of an intellectual quality than that of the calculating, scientific temper of Western mind. We can never reconstruct the infinitely vast nature in our laboratories; consequently laboratory science is always fragmentary. The greater and truer laboratory is nature itself; the so-called imagination is nothing but the result of that greater laboratory. Of course now and then we find the mixture of purely human fancies in that truth obtained from Nature's Experimental Stations. But the same thing is true also with the so-called scientific knowledge; here too, we do not know how much is truth and how much is mere fancy. If we would be able to supplement our imagination with the laboratory method, the experimental method, the scientific method, we would not be lacking in the science or be accused of it. Again if we could better ourselves materially there would not be much trouble for us to claim racial superiority, if that were so necessary. I think that can be done and tends to be done, not for the sake of that silly claim, but for the fulfillment of conditions toward

world union and for the realization of our racial personality of function and contribution.

The question arises whether or not we are in a condition to work efficiently and rapidly toward that end which is the highest good of humanity. Looking into the present situation of the East, one may well doubt; for the East itself is not in peace and co-operation. Think of the eastern nations fighting among themselves. Japan is ambitious enough to attempt to swallow up the whole East; China is persistent enough to fight for her rights to the bitter end, not to speak of the seemingly dead Korea. Japan is undoubtedly the leader in the East; but she does not yet have the leader's ideals. I hope Japan will change her policy of aggression so that the unity of the East and of the world may be realized sooner than otherwise. Further, I trust she will. She is what she is now because she is still very young. But as she grows she will be more sober. At any rate, the East will, unless it is going to be lost entirely and forever, unite sooner or later, in some form under some name; whether that name be Japan, China or something else, I do not care. That union and unity must be democratic and voluntary, in order to be perfect and permanent; in that union each nation must play its functional parts as a member with equal rights and for common interests. So long as all this is possible why should we foolishly try to break down the already attained leadership of Japan and replace it with that of some other nation? By utilizing and improving this leadership, the East and consequently the world will save a great deal of time and energy which might otherwise be wasted in unreasonable hostility and destruction.

But to realize better Japan's or another's ideal leadership in the East, the first and most necessary thing for us to do is to uplift the East morally and combine the nations of Asia both physically and ideally, into one; that is, to help the several nationalities or races in the East to realize the unity of humanity and the necessity of peace and to bring them into harmony through better mutual understanding and appreciation and through racial communications and intermarriage. Within a short time then, the feeling of difference among the Eastern nations will be gone, and gone forever. We have had separation too long already; and the time has come for us to dismiss the old follies. We Orientals, the Chinese, Japanese, Koreans, and even Hindus, are not really different from each other. If there be any difference at all, it would not be so pronouncedly felt as that existing among the Western nations. In every possible respect, racial union is easier in the East than in the West. Perhaps there is where the East will be able to "show off" proudly its superiority, so that the West may follow its example, and the world union would be brought nearer to us.

Perhaps such racial union in the East would be necessarily followed by or even accompanied with that in the West; then for the time it would mean to humanity a disaster, since the conflict between the united races would be on a larger scale than even now. But what difference would that make?—If that conflict itself would lead also to the world union of some sort? Moreover, then the racial conflict would be much less than what we can imagine today because the World then would better appreciate the value and necessity of peace and co-operation under this present universal tendency toward unity and the ideal recall of moral humanity. These high-sounding phrases may appear to some people as mere millennial dreams of poetical philosophers. But who does not know that the philosophy of today becomes the common sense tomorrow and the dreams of one moment turn into the truth of the next! Even if our dream would unhappily stay a dream, it would be justified for its goodness and potential truth. At the same time there is no reason whatever that the dream could not come real.

Furthermore, we may not be disappointed simply because union and unity in the East first and later in the world

approaches so slowly that it does not seem to be coming at all. Yet it is surely coming and it is at hand. Perhaps the con-committance between the East and West seems even slower than that among nations of same races. Think, however, that filling up a greater gap would naturally take longer time and require more cost of energy than filling up a little gap. Now the gulf between the East and the West is considerably greater and must take longer time to fill it up. Certainly we cannot gain anything from being disappointed or impatient. I think therein lies the work and the responsibility of the children of the twentieth century.

Perhaps again in Orient some people of petty patriotism and pitiful pride may feel a sense of loss in racial intermingling, and especially in blood mixture. Such objection may express either qualitative or quantitative dissatisfaction. Specifically speaking, small countries, such as Korea and Japan, would feel a great loss, because if they are mixed with the bulky population of China they would be absorbed. In such a case there will be left in the end only China which can absorb quantitatively any nation or any group of nations. Or, qualitatively, China and Korea and India would be somewhat ashamed of having themselves mixed with Japan because they were in the habit of looking down very contemptuously upon the morals and ideals of Japan. In return, Japan might feel the same way against the other Asiatic nations because she surpasses them in her modern materialistic copying of the West. But all such fear and pride are unreasonable and unmeaning. So long as the East would be able, through such combination and co-operation, to realize the essential unity of the East and to play its fullest function in the most efficient way as a unit of world-ideals and world organization, it would not, I think, make the least difference to the East or to the World. We had better give up entirely the antiquated notions of fame and name, and accept the newer and more wholesome ideals of work and duty.

But we must not wait until then, or after the establishment of such a union of the nations of East to attempt the mutual understanding between the East and West; we must, to some degree, try to understand each other. Here I can make a contribution from my own experience in the way of understanding the Occident. Once I envied very much this Western life, together with what was in it because of its manifest material success. Again, in reaction, I was disgusted and revolted against the West because of its ideal failure. These two currents, rather two aspects of a single wave, rose and fell successively. But as I now understand a little better about the differences between the two civilizations with respective strength and weakness, I can now appreciate all the better the West, our Great West; now I am willing to utilize the differences and combine the forces though of course only so far as I can see at all.

In turn I desire to offer myself and ourselves to be understood by the West. We must be understood as what we are and what we may be. Often our Western friends are disgusted with the slowness and timidity of the Easterners; others have marvelled at their persistency and honesty. Most of our Western friends, as I have said, always have gone so far as to draw conclusions that it is impossible to understand the East and Easterners, because they are totally and absolutely different from the West and Westerners. The Easterners, they tell us, are in spite of all the inefficiency of sanitation and medical means, free from many dangerous diseases, such as blood poisoning, heart trouble, insanity, and many other diseases. Some notable

scholars try to account for this exemption through the familiar modern evolutionistic arguments: That they become so persistent through constant struggle within the race itself. This may be a partial truth but surely not the whole truth. I trust that the scientific West may not be disappointed in its desire to understand us and to interpret us. Again I think it is the task and duty of the East, not only to understand, but to be understood by the West. Recently some Western scholars such as Mullor, Densen, Rbys-David, Leddge, and others, some Eastern scholars such as Tagore, Maltra, Zuruki, Shen and others have worked hard toward that mutual understanding. Unfortunately, however, they are so often and so likely misleading and misunderstood, that one may doubt the good results of their work.

On my part, I admit that there are racial differences, psychical or physical, natural or habitual; but those differences are for the good of all and for good only. These are not that we may confront each other as enemies; but rather for right functional division and co-operation. For the sake of simplicity, I would say only that the East is feminine, whereas the West is masculine with vigor and boldness. This point I will bring up again somewhere in the following portion of this volume, for that is one of the many things that are to lead to the union of the world. Furthermore, racial differences do not stop here; for there are racial divergencies in moral theories and practices. The East has always stood for the ideal while the West for the real or the actual. The East has spent more time in considering the problem of right and wrong than in all other problems of human life put together. We must by this time know and have something accomplished about this matter, after more than four thousand years of racial experiences and experiments spent on that one problem. Herein is the contribution to the coming united humanity which is at hand. If there will be over a World-Union, that union must be moral, and the moral elements in that universal state we, the Orientals, will contribute the large share. Then the East and West will come together as brother and sister or as husband and wife. In that happy reunion, or union, the East will play its full function and enjoy its moral rights; that is, the greater East in the greater humanity. Of course this is only my way of conceiving that end; but to be sure then and there would not be any question about the East and West. Then the East will be West and the West the East, or in other words, there will be the One—one race, one world, one moral code and one in everything.

To go back once more to the problem of the Orient itself, the East itself must be one in order to perform its functions most fully and efficiently. But as to the questions which of the Eastern nations will be the leader, which method may be employed, and what form of organization the union will take, I do not know and dare not say. But I want to say that that leadership must be maintained by Japan, which has it already, if she can and will change her political ideals of militaristic "pyramidalism," and that then the Eastern Union will be perfectly democratic. Otherwise that union would be more difficult to be established. Even if it be established under some powerful force the unity could not be an ideal and worthy one which can last. Force may rule for a moment of darkness; but the good and right must and does win its way in the long run. Here my statement is justified historically by the invariable sequences of events in casual and teleological relations. We wish to see soon the coming oneness of the East. O, the One, the Infinite One, the Great One, the Good One!

Chapter 13. THE EAST AND THE WEST

The world is divided by numerous racial lines. East has its own distinct type, its own character, and its own ideals. But what the racial lines are—skin, geographical location, origin, heredity or something else,—we shall leave to the anthropologists, ethnologists, or historians to decide. All we are concerned about here is the distinction that is made by common sense terminology. Here we have the two largest, perhaps the greatest races, the Eastern and Western, the Yellow and the White, the Asiatic and the European, the Mongolian and the Caucasian. They occupy most of the earth's surface; and they possess the most of civilization of the world past and present. Unfortunately a great gap of differences lie between them. Every one sees, but few understand, or try to understand, these differences. Our ignorance of the origin and probable future of these different races and lack of knowledge cause the racial hatred, which grows and hardens itself every day. If this hatred continues, it will before long cause armed contest and bloody conflict. The poisonous germ of hatred produces its kind so rapidly that soon we shall find ourselves unable either to control or cure. Hatred causes suspicion, suspicion increases hatred. Accursed be this daughter of Ignorance, the mother of Disaster!

The most eager student on the East and one of the literary geniuses of Great Britain has puffed out his desperate remark:

"East is East, West is West
And never the twain shall meet."

—Kipling.

Still worse is the theory of the "yellow peril" and the "yellow fever." Such unjustifiable despair and hasty conclusion creep into every mind of the West and find dwelling place therein. The same thing is none the less true with Easterners as with the Westerners. Let us pull up this root of bitterness; or else we shall reap an evil harvest. In every sense we are brothers and kins in spite of all the differences between us.

The theological systems of the East and West tell us that we are brothers. In Brahmanism, Atman is Brahman and Brahman is Atman. Thus since every finite being is identical with the Absolute, the Infinite, we all are one identified with each other. With Buddhism, every mind is the reflection of living Buddha. We come from nothing; we go back to nothing. And Buddha is the nothing which is the only Real. Here we all find our origin and end in minds, rays of Buddha's mind. In Taoism we are the same nothingness and we are bound together with the mon product of the Absolute Entity and Eternal Principle, so-called the Tao or Way, doing everything by not doing. This mystic principle is father of all things; we are his children in a figurative sense. With Confucianism, Yang is the father, Yin is the mother, and men, their children, are brothers. Now with Christianity, Mohammedanism, Judaism, and Zoroastrianism, we have the belief of the fatherhood of God and brotherhood of men. Even the primitive peoples had some sense of fraternal relation of some sort among men. This sense of fraternalism decreases in

strength as it increases in extent in materially prosperous modern society. That is shame and sin.

Philosophically looking at humanity, the universe is one, organic whole and we are parts of humanity which is in turn a part of the universe. Then the term "organic" tells us the whole story: I am to humanity and humanity is to the universe as are cell bodies, tissues and organs are to myself. We therefore can never get away from the whole and other parts of the whole. All we are able and obliged to do is that we will play our parts each in the most efficient possible way for the good of the whole. The health of an organism depends on the equilibrium and proper function of its parts; the disease or ill-growth of one part is suffered not only by the particular parts in bad condition but by other parts also and by the whole organism. More specifically speaking, an inflammation on my finger tips is not suffered by my fingers, this and that alone; but I the whole suffer. Again emotional pulses in my heart do not make the heart alone suffer or enjoy, but play a tremendous influence, according to the degree of intensity and duration, upon my life; sometimes that influence may be mere imperceptible modification, so-called after-effects, other times it costs a life and death. So are we the humanity; to sink or to swim we are the one unity. We shall advance together or fall together whether we like it or not.

"Let religion alone, stay off with the metaphysics,"—some people will urge me,—"what are these but dreams?" Then for the sake of clearness, let us get down to the facts. Is it not true historically that all the streams of our civilization, Western and Eastern alike, flowed down from the top of Egyptian pyramids? Is it not true in anthropology that all our races have our common ancestors from the table-lands of Central Asia? Of course there are gaps and broken traces here and there in the historical lineage and the archaeological descent. For the latter difficulty there will be remedy in a near future; for the exploitation and excavation are going on as ever and growing ever stronger; it will also partially if not wholly fill out the historical gaps with underground evidences yet to come to light. Archaeological proof for the common origin of our savage ancestors will be forthcoming in our future. Yet even as much we have already accumulated is enough for the basis of our belief that we descended from the same stock, though the proof cannot be given here. So far, we know the Mongolians and Caucasians, the Aryans and Turranians once belonged to the same origin. In the ages of their wanderings before their separation, they were neighbors.

If we glance over the comparative tables of historical dates for the rise and fall of civilization in the different parts of the world in different ages of history, we see that there is a correlation of high degree of similarity. More specifically, if desired, look at relative dates of adopting by different races of the same old Egyptian calendar, and we can immediately picture for ourselves the unceasing flow of our primitive civilization. That civilization thus clearly uncovered its history started from Egypt, passed through Bablyonia and Assyria, Persia, poured itself into India; and from India, the main stream was divided into

two branches, the one then flowing to the East and the other to the West. We can draw this conclusion little beyond the real known facts we have in our hand, although the gap which had been hitherto unaccounted for is or at least will be fairly well bridged over through the work of modern archaeological researches. The worse trouble remains for us when deciding on the poetical history of India. Hindoos ancient and modern are so fond of poetical exaggeration of facts, especially of dates, that they put down customarily the "ten-thousands," "thrice-ten-thousand," and often "millions" and "billions" for their historical dates. In fact in spite of their rich and bulky historical literature, a scientific history is lacking. Accounting, however, for this gap with their imaginative literary habits, we can justify our conclusion with a high degree of probability.

There is another proof to our historical common origin. If we ponder carefully the mysterious fact that the world reformers and teachers of both East and West all lived proximately at the same period of a half millennium; the millennium of which, toward its end, the life of Christ was lived on earth. How can we account for this fact? The most satisfactory explanation is this. Human nature is the same everywhere; and the graphic curves of the rise and fall in human society set in motion at the same time, will relatively coincide with each other. But on the other hand reformers and teachers do not, really cannot, rise unless there is great need of them; and the need of them and the coming of them show the fall, though perhaps temporary, of the race to which they belong. Those great reformers—Zoroaster, Buddha, Confucius, and Christ—were needed for the salvation of the world at the point of disaster. Now if this apparent casual relation is traced back, we cannot help concluding that every people and every race reach to that point at some time because they have started at the same time. Granting this, we must accept, under scientific necessity the fact that they were of the same origin; because otherwise we must take up the view—entirely unavailable to the scientific mind and contradictory to scientific explanation—that they began at the same time to be mere accident or inexplicable mystery. Moreover, there are interesting facts contributing to this theory of the common origin of all races. It is that Japanese scholars have recently made painstaking researches to prove that their pre-historical ancestry were of Indo-Aryan origin. This theory if correct, proves that not only Japanese are of Aryan origin, but other Orientals as well. This last mentioned undertaking of Japanese archaeological historians is admirably encouraged by a book recently written by Dr. Wm. E. Griffis of Ithaca, N. Y., who is one of the most important and sympathetic friends of the Orientals, especially of Koreans and Japanese. The book is entitled "The Japanese Nation in Evolution," published in 1907 and a new edition of which will appear in the near future.

Let this suffice for a fair interpretation of the historical facts. We have also some biological evidences. Not to speak here of our common ancestry, as having been once apes perhaps even protozoans, we can see already the possibility of organisms and species from the same origin

varying under modifying pressure of environment and through the selective process of nature. Present differences do not in any respect hinder us from tracing our common origin in the remote past. In other words even if there were not the positive evidences, there are certainly none that are negative. Again biology offers us an effective plan for the future for the reproductions of better species through an ideal method, be it natural or artificial, by combining the two great races. Of course, including social sciences, history too shows us that human society and morality tend toward the universality and unity, by increasing inheritance from the past units of the family and clan to the larger and larger units of the nations, races and finally in future, the world. But as this is only the description of the natural sequence of cause and effect, but does not offer any positive means and methods, we can consciously apply ourselves to making the coming unit sooner and better. Biology shows this.

What is the method of reproduction and regeneration? For the reproduction, there are processes of conjugation (the coming together of two different cells) and of division (the dividing of the cells); but division is the result of conjugation. Conjugation is nothing but the union of the male and female cells; this is true both with single-celled organisms and with the complex, since the complex is only first the quantitative and then the qualitative multiplication of the simple cells. In fact there is something analogous to this sexual system even among the inorganic substances such as minerals. But here in order to avoid the misleading conception in some people of the terms "female and male," I will substitute them, (after the common-sense, matter-of-fact philosophy of the Orient) with Yin and Yang; the cosmic principles of reproduction. Life and everything will stop if they cease to work; they are the source and seed of life and all. Reproduction is a method of regeneration; but regeneration is possible only by reproducing new and better varieties. To create the new and better varieties, it is necessary to make different but not monotonously repeated combinations.

Now here are two great races. We must combine them ideally and physically in order to reproduce the new and better varieties, or else we shall degenerate. Here between the two races there is something like the difference between Yin and Yang, or female or male. This can be shown physiologically or psychologically. We know very well through our experience that there are the differences between the sexes everywhere. Then let me contrast the two races to see whether there are similar differences in a general way. Physiologically, we, the Orientals are weak yet persistent, you, the Occidentals, strong yet shifting; we are tender, you tough; we are small in figure, you large. Psychologically, you are passionate, we affectionate; you are active, we are passive; you are "skeptical," we dogmatic; you are scientific, we religious; you are intellectual, we imaginative; you are empirical, we rationalistic; you are individualistic, we altruistic; you are fond of wandering round, we of staying at home; you are adventurous, we systematic; you are inquisitive, we quiet; you are free-born, we obedient; you are polit-

ical, we social. How can I, after all, enumerate all such differences? So far, however, we can see clearly and conclude safely that the one race is masculine and the other feminine.

Why can we not then unite the two races, the one male and the other female—unite or conjugate with each other to bring about a new and better race. Do not think that those differences of the married couple, so to speak, will lead them to live an unbappy life. It is the well-known law of magnetism that only the unlike attract each other while the like repel. It is the law of universal necessity of elements to form a union with other elements, in order to create a compound. It is a law of biological degeneration and extinction to unite with and produce only the same old species over and over without any change in variation. Sociologically in every race, where there is too strong a caste system so that the inter-class marriage is impossible, where there is practiced intro-tribal marriage after the binding influence of tribal conscience and inclusive policy, the race or tribe cannot progress. Again the more rapid progress made in Western Europe and more distinctly in America, and the slower movement or stationary condition of the Asiatic peoples are partly, if not wholly, due to the fact that the inter-racial co-mingling is often and more effective in the former than in the latter. When I read the tremendous sweeping movements of Western conquerors, such as Alexander, Caesar, Charlemagne, and Napoleon, the incursion of associated Teutons into Medieval Europe, and the European Colonization of modern world, notably into America, I cannot help but exclaim that the civilization of the modern Teutonic (in the large sense of the term) world is the natural result of the rise of new varieties through a mingling of bloods. Now why can we not make a greater mixture for a greater benefit to both of the two races?

How many types of races have before us passed away into dust because they could not grasp the principle of the artificial creation of new varieties? How many are there coming in the future to replace us? Before it is too late and while we can, let us work out that vital principle of variation and so perpetuate our races. We can now and we must now. At the same time we can thus eliminate race hatred, the most destructive force of extinguishing the races or the best stock of each race under the most inhuman and Godforsaken institution of war which is utilized by the barbarously ambitious individuals or classes and which is almost always regarded as patriotism and glorified with high sounding names, as the protection of civilization. Down with it! Do away with it! We have had it long enough and we are civilized enough. For the abolishment of war and the establishment of peace, the union of races is the most affective and the only remedy. Now! and here!

It is the tendency of human mind to seek the One in many. All human inquiries—theology, science, philosophy, poetry, music, and all—aims at the discovery of the unity of purpose in Nature throughout ages and peoples. In other words, if there is anything at all for the human mind to grasp, it is the unity, the One and All, by that unity Divine Principle or Natural Law. And if there is

unity anywhere at all the unity is certainly one in humanity. Let us seek that unity, and let it stay with us. We are of the same origin, will work for and go back to the same end. In other words, human nature, like the world-nature, of which it is a part, has unity of purpose; and what is more, there is a natural tendency to seek that unity and to work for it deliberately and actively, rather than merely unconsciously and passively. Indeed, we can never get away from this tendency toward unity, namely in the cosmic Principle, the eternity, and in humanity, the highest good. This unity and order is the moving force, the frame-work, the working system and the final goal of all objects and events in their totality of nature, human or universal. Then all that has been said is nothing but to conform ourselves to Nature in order that we may work our way to the final goal more efficiently and speedily than otherwise. The unity of humanity must be realized if it will be perfected. And it is only power and duty of us as the true children of Nature. Certainly we can; certainly we must. Let us not think then that the one of the two races are opposite to the other or the enemy of the other; but they are parts of the same unity, humanity. Humanity is not a vague absolute entirety apart from individual human beings, nor is it that often signified as a meaningless but high-sounding something which popular orators set forth with their eloquent flow of symbolic and persuasive terms to appeal to the crowd or mob-mind irrational and merely emotional. Concrete humanity, the totality of human life, is what we have in mind. Of this concrete entity we are parts. The one race completes the other. Conjugation of two germs of life form the embryonic basis of all; union of two individuals makes the foundation of society. Without the one, the other is incomplete. When either be left defective, it has no longer the power of regeneration and reproduction either of new successions of life form nor of new varieties. So should be and are the races to combine. Whether we shall be able to perpetuate the great races with their best forms and products of civilization or not, depends entirely whether they will unite or not. And this result depends on our own choice of one way or the other. Union will lead to unification; unification, to the realization of unity.

The two sister races have unfortunately left their home—be it Egypt or the Table-land of Central Asia—and have wandered round the world, setting out in different directions, the one to the East and the other to the West. But, on their way, always in the opposite direction, they finally met with each other somewhere on the globe, perhaps in a metropolitan city of noise and struggle. Sadly, however, each thinks the other is a stranger; for they can no longer recognize each other. The one became rich; the other poor. Both were changed somewhat by their age and life experiences. This is the chief cause of negligence and suspicion. But, sooner or later, when they find they are sisters, what a joy should the discovery be to both! The sweet memory of the past, when they were both young and at home, the reminiscent dream of each other while they were both tired and lonesome, and the multitudes of plans in their mind which were

and are for the reunion and pleasure in the future, will naturally sweep away the cloud of suspicion and the darkness of hatred all at once and once for all. It may be that they had quarreled between themselves, not only when they were at home but even since they met together. But since quarrels and differences will be forgotten and forgiven, as soon as the greater love combines and unites them together; these will be probably a material for the family talks of their children at their happy evening hours round the hearth. Here you are mine and I am yours. From one we came; and to one we are back. That is the unity of the world, the tie between the two great races.

Here again some Koreans, as they have been completely deprived of their possessions and freedom under

a merciless foreign power, may take an unbecoming attitude in the question of world unity. As the rest of the world and especially the Japanese do not care a hair about the East or the world it is, they may think, foolish of us to say or do anything for the world. Further they may even think that as the just is always the slave to the unjust, there is no use for us to be just. Or even some may think even if the whole world go to wreck, they will only find their delight to see the destruction of our enemy—to find delight in the thought of all the bed-bugs that are being burned even if the whole house may be destroyed. But all such opinions are essentially narrow and unworthy. In any case we Koreans must do our best for the common end, and we may help even Japan to do the same.



It is the aim of this publication to bring to light the hidden grievances and the forbidden claims of Korea under Japan and thus to obtain the world's sympathy with and interest in her.

This publication is directed by the recognized leaders among Koreans, aided by the compilation of concrete facts by the Korean Students' League in America, United States and the Hawaiian Islands.

KOREAN PUBLICATION
1574 Worthington St., Columbus, Ohio, U. S. A.

JAPANESE AMERICAN RELATIONS
AND THE TROUBLE IN CHOSŒN

The *Keijo Nippo* quotes a certain influential gentleman as stating that it was a matter of great regret that very harmful rumours were current as to the behaviour of American missionaries in ChosŒn with regard to the recent trouble. It has now been ascertained that, with one or two exceptions, the attitude of the missionaries was on the whole fair, and all suspicion held against them is now gone. This is a matter to be rejoiced over in consideration of the relations between Japan and the United States. The friendly relations between the two nations have never changed for the past half century and are as deep as the Pacific. The mutual good feeling of the two nations has further been strengthened by the Ishii-Lansing Agreement, and there is every reason to believe that their traditional friendship will continue to grow in intimacy. Some Korean agitators in the States wanted to go to Paris in connection with the recent trouble, but the American State Department did not grant them passports. This is proof of the good-will entertained by the Washington Government towards Japan.

Continuing, the gentleman quoted says that it is not conceivable that American Missionaries, well posted on the world situation, should have taken part in the recent foolish agitation of Korean malcontents and supported them in their movement. There is, however, danger that Korean agitators will seize every opportunity presented to misrepresent the Japanese American relations in order to incite ignorant folks. It is desirable that the American missionaries show caution in their actions and utterances, so that they may not be made tools of by them. On the other hand the Japanese people cannot be too careful concerning their attitude towards America. Korean malcontents are unrelentingly spreading all sorts of mischievous rumours. We should be on our guard not to be misled by them.

In this connection, we may state that, at a conference of representative Japanese journalists throughout ChosŒn recently held at Seoul, Mr. I. Yamagata, Editor of the *Seoul Press*, explained to the assembly the difficult position occupied by the foreign missionaries, and defended them from many false accusations laid against them. He hoped his conference would be very careful in the publication of news items concerning them. This address was appreciated by the journalists present.

AGITATION IN CHOSŒN

MYŒN HEAD THREATENED.

On Saturday last at 1 a.m., about 50 inhabitants of Songhakmyun, ChosŒn District, North ChŒngchŒngdo, surrounded the residence of the headman of the village and, dragging him outside and, vioured by threat to make him join in a revolt. The headman, resolutely refused, and successfully persuaded them to disperse. Later on the police took notice and arrested the ringleaders of the mob.

JUDGMENT ON CHINJU AGITATORS

A message from Chinju, capital of South Kyongsang Province, reports that the public hearing of Kim Chaiha and twenty-three other Koreans arrested some time ago in connection with the agitation movement, took place at the Chinju Branch of Taiku Local Court on Friday last. More than 3,000 Koreans assembled outside the Court and assumed a somewhat threatening attitude, so the trial was held in camera. The Koreans were sentenced to imprisonment with hard labour for periods ranging between three years and one year.

EIGHTY TOKYO RIOTERS ACQUITTED

As a result of the preliminary examination by public procurators some eighty Koreans arrested and imprisoned in West Gate Prison in connection with the recent agitation at Fukuoka were acquitted on Friday afternoon. Before their release, Mr. Kakihara, Prison Governor, made a short speech of admonition and advised them not to take part in disturbance hereafter.

NEW CODES FOR KOREANS.

It is reported from Fukuoka that the Government has decided to establish a Code for Relatives and a Code for Succession specially applicable to Koreans. These codes are under compilation by the Judicial Office, and will shortly be published.

Peking Leader Apr 14 5

Brutal Treatment of Koreans Seen by a Foreigner in Korea.

Girls and Children Beaten.

(Special Correspondent.)

The following recent letter gives interesting details of the treatment of Koreans by Japanese soldiers and police.

"For more than a month the Korean Independent Movement has been going on in all parts of Korea, and there is no present indication of its ending. In a remarkable manner, it has manifested skill, courage, organization, in a way that has been a great surprise to many, and it has shown, more than ever before, how unreasonable, without justice, cruel and brutal, the Military rule of Japan is, in this land. I could hardly believe these things if I had not seen them with my own eyes. The Japanese officials (lower ones) and soldiers, have acted like lawless savages in dealing with this peculiar situation, of a peaceful revolt, which should have been handled with the greatest of tact.

The police and soldiers have arrested old men and little children, and cruelly beaten them. Little girls of only 10 years of age, women, and school girls, have been exposed to shameful indecencies too awful for description, as well as to physical punishment and torture, for no other crime than shouting, with peaceful enthusiasm, for their country, and crying out for the Independence, which Japan had guaranteed with solemn treaties.

Cruel Barbarities Seen by Foreigners.

During the month of March, these things have been witnessed, not by one or two, but by scores of missionaries, and others, in many parts of Korea. If the world could only know these things they would certainly heed this cry of distress from an oppressed people. But the Japanese are doing all they can to keep the world from knowing the truth. A report has just come, March 31st, that in one city, from which letters have been sent, they are making it very hard for the missionaries— even hinting at deportation, unless they stop telling out the truth. The following are some of the things the present writer has actually seen with his own eyes.

1. Small school boys knocked down and cruelly beaten by Japanese soldiers. This was not a question of arresting them, but savage unjustifiable barbarism.

2. Soldiers stop and deliberately fire into a crowd of only girls and women, who were simply shouting "Mansei."

3. A small boy of 10 years shot through the back.

4. A young man of 15 years, knocked and beaten, by several Japanese soldiers, until he could not walk.

5. A crowd of about 20 school girls, who were quietly walking along the public road, not even shouting, chased by soldiers, beaten with guns, knocked down, and so shamefully treated that it made one's blood boil.

6. Japanese firemen, chasing boys and girls, with long iron hooks trying to catch them or hit them.

7. A Korean in the Hospital, paralyzed, with his head crushed in with one of these hooks.

8. A man dying, shot through the back.

9. 100 men with torn and bloody clothes, tied together with ropes, taken to jail.

10. Two Koreans so injured that they could not walk, tied down on a springless cart and brought to jail.

11. Men standing by, having no connection with the demonstration, and yet knocked about, and attacked by soldiers, who will attack any one, without regard to what they are doing.

12. An American missionary roughly arrested, while standing in his own yard, and looking on, but doing nothing else.

13. Women knocked down with guns and kicked into the ditch.

These and many other things I have seen with my own eyes. Other foreigners have seen the same and worse. One can little imagine the reign of terror in all parts of this land, at the very time when the Japanese peace delegates are talking of "humanity and justice and equality of races." They don't know the meaning of these words. And the punishments and tortures at the police stations and jails make a still more awful story. I have seen men who were beaten on wooden crosses.

And why is all this cruel punishment given? Not for rioting, or for resisting arrest, I have not seen one case of this sort for carrying dangerous weapons, they have none, but just for shouting out the desire of their hearts for the independence of their country.

Japanese and Korean Spies

The Japanese are always trying to discover supposed plots and conspiracies. They even claim to believe that the missionaries started the revolution. The Japanese spies will often dress like Koreans and mix at their meetings. They try to get Korean spies to go into the houses of foreigners. They are looking for any one who is disgruntled, with the hope that they may make use of them. They have searched the houses of the American missionaries, looking for no one knows what. In the home where I have been staying they arrested the cook and the Korean secretary, and asked them all sorts of questions, as well as beating them. They asked them to give the names of any Koreans who had been recently discharged, for some fault. They hope to make use of such a man. In a town that I recently visited, we were shadowed by a Korean, when coming from the railroad station. The missionary said: "That man is the cleverest spy in town." The Koreans hate these men. Of course being spies, they have to bring in information, and when they can find none, they often manufacture it. So many have been arrested who had no connection with the affair, and have been cruelly beaten, until the blood ran. At the police station they often beat the men, before any trial, on general principles, that it is a good thing for every Korean they get to taste the power of Japan. Seeds of hate and future trouble are being widely sown. Christians often get the worse. I have visited several places, during this time of uprising, and everywhere it is the same kind of cruel military lawlessness. One Korean Christian pastor said: "We cannot stand it, they beat us like pigs and cattle and we are men." The men started with the view of using only peaceful methods, but the Japanese soldiers have so treated them and stirred them up, that now (April 1st) they are wild and reckless, and things are getting worse. No one can tell what will come next."

Trouble for American Missionaries in Korea

ed that the Japanese authorities have arrested a number of American missionaries in Korea. The missionaries were arrested in the city of Seoul. The Japanese authorities have arrested a number of American missionaries in Korea. The missionaries were arrested in the city of Seoul. The Japanese authorities have arrested a number of American missionaries in Korea. The missionaries were arrested in the city of Seoul.

These experiences are very distressing to the Japanese and may result in trouble for the missionaries. Mr. Yamagata, Inspector General of Foreign Affairs, Korea, has just returned to Tokyo. He stated that it is true that the Japanese authorities have arrested a number of American missionaries in Korea. He stated that no one should expect any special treatment for the missionaries. He stated that the Japanese authorities have arrested a number of American missionaries in Korea. He stated that no one should expect any special treatment for the missionaries.

Killing Koreans Continues in Korea.

Continued

A letter from an unnamed source dated Korea, April 19th has just been received. It says: Yesterday at Chai Ryang, where we have a mission station there was a great riot with the killing of Koreans. American missionaries are being searched by Japanese police and soldiers. The Korean date price for in legends is so abundant. Another report from Chai Ryang mentions a big crowd of Koreans gathered at April 18th the Japanese. They were there to kill. On the same day a group of Koreans at Kalyong and at Aik in the Whanghae Province in the North. They were to keep up the main plan of killing in the South and a riot against the North. Many guns are now being used in the North. The Japanese are now in the North. The Japanese are now in the North. The Japanese are now in the North.

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The Arrest of Koreans in Peking.

More Reliable Information

A report from Korea was at Peking on the 14th ultimo at the Tung... at Tsing-tung under suspicion of... arrested their... Now... information on the... to the Chinese police at the request of the Japanese authorities... to the manager of the... at San Tsu Hsing East... Mr. Oshika Teigo's premises... by a thief who made away with a tin box containing some... and notes... as the thief ran away with the box but he failed to catch him. He reported the case to the Chinese police... by a Korean named Wu Keng-yung residing in the said hotel. As the result of a search the said Wu Keng-yung was found to be in possession of a tin box stolen from Oshika but there were certain marks on them. It was also reported by Oshika that the cap and... newly bought by Wu were those he wore on the night he committed the theft. Besides Wu Keng-yung there were at that Korean named Pu Chang-teh and Ah Shung-chang, a cook of the Japanese Club. He came on Wu when the latter was being searched by the police. But when he saw the policemen, he tried to run away. He was finally arrested together with Wu and a third Korean named Pu Yun-tai who stayed in the same hotel with Wu. As Oshika has also reported the matter to the Japanese Legation, the latter requested the police to hand over the arrested Koreans to them to be sent to Peking where they were to be duly dealt with by the Japanese Consul. The request was complied with in accordance with 'usage'.

The Korean Movement

Koreans at Changsong Fired Upon by Soldiers.

Peking, April 19. Dispatches from Korea state that three hundred Koreans at Changsong created a disturbance and were fired upon by the 9th regiment. Six were killed and others wounded. At Kishohi another crowd was fired upon and injured.

Teachers under British Missionary Arrested

It is reported that the teachers working under the British Missionary have been arrested. A Chinese report says that most of the teachers were arrested.

Official Report of Arrest of Missionary

An official report published in the Seoul Press at the 10th instants says regarding the arrest of Mr. Mowery, American Missionary at P'yung Yang that the *Independent News*, a paper issued in Seoul, was sent from Mr. Mowery's house. Subsequently the house was made unapproachable by law breakers to hide in. Mr. Mowery, President of the Christian College was also arrested, but afterwards released, while Mr. Mowery was still in prison. A Korean girl found in the Missionary's house was also arrested.

Tek my leader

Apr. 1 1919

THE SITUATION IN KOREA.

KOREAN "INDEPENDENT NEWS."

(Special Correspondence)

This little sheet has been issued almost every day from Seoul, in spite of all the efforts of the authorities. Some copies have been sent out by mail, to foreigners and missionaries. The following is from the issue of March 24th 1919.

"**Ring of the Liberty Bell at Chongio, Seoul, Korea**"
(Korean National Paper Office.)

Last night at 12 o'clock the Chongio bell was rung suddenly, breaking out its silence for 10 years and ringing out the announcement of *The New Liberty of Korea*. This is the beginning of *The New Life of the Nation of Korea* and every Korean heartily desires to spread these entirely new and happy tidings out in the Other World.

(The one who struck the bell was arrested immediately). *More Homes of American Missionaries Searched*

The *Korean Daily News*, (Japanese organ) for April 12th, gives in large headlines the details of the search of homes of the American missionaries. It states that the houses, of Rev. W. M. Barril, D. D., Rev. S. A. Moffett, D. D., Rev. E. M. Mowry, Mr. A. W. Gillis, Mr. R. O. Renner, Mr. Murtrie, and Miss V. L. Snook, were all searched. It also states that three American missionaries were arrested. One Korean Professor of the College, 5 college students, and 2 girl students. It gives a list of proofs of guilt, 3 copying presses, one letter from Ching Chu, that spoke of an uprising, a copy of the *Independent News* from Seoul. A total of 8 Foreign missionaries have now been arrested, 3 British and 5 American. All have been released except Mr. Mowry, who is kept in jail. He is allowed 2 wadded cushions as bed cloths, and is permitted to have two meals a day, and to read the Bible and one religious magazine. He is very obedient and behaves well. He, so far, has had only two interviewers, one an American journalist and one a missionary.

The paper also reports that American homes have been searched by soldiers in many places. It states that uprisings continue in many places, with the usual result of killed and wounded. The "drastic measures" promised are certainly being realized. The Japanese official organ, the *Seoul Press*, comes out with the statement that the reports of American missionaries are false, or largely woven out of whole cloth.

More Koreans Shot

On the 9th of April, at No. 100, 5 men were shot by the Japanese soldiers. On the same day, some 100 Christians gathered at the town of *Keitainmunt*, they would not scatter, so *many were shot down* and many wounded.

Others were killed and wounded at *Kangioha*, and *Sulung-li* and *Sulye*. The paper points out that, at the last place the crowd who led by Christians.

"Are American Missionaries behind the Revolution"

In spite of some official denials, of missionaries taking any part in starting the Independent movement in Korea, other officials publicly remark "that evidence may yet be found to prove their part in the movement." This leads the Japanese press to suggest continually "Missionary plots." The authorities seem to believe it, as shown by their continued search of missionary homes. In the Examination of Christian students, there is an attempt to secure evidence against the missionaries. When we remember the large amount of false evidence, brought out under torture, at the so-called "conspiracy case," we can understand this. Many leading American missionaries were then accused, including Japan's supporter Bishop Harris. The missionaries then demanded to be tried, but the Japanese Government was afraid to do so. The case completely failed even against the Koreans. Yet one prominent semi-official Japanese paper in speaking of the search of the home of Rev. Dr. S. A. Moffett, D. D. President of the *Pyeong Yang Christian College*, said: "It may be stated that the reverend gentleman was once involved in the *Terauchi* assassination case." This is a gross and contemptible label, but to the Japanese proof seems of no account. To be accused of a crime is sufficient, and so many of the poor Korean students are cruelly beaten, even before any trial. Japan by her actions in Korea is losing her right to be called a modern civilization, and is showing her utter unfitness to rule over any other people.

A missionary writes that "the stores were opened for a while under the force of police pressure, and on a recent holiday Koreans were forced to put up the Japanese flags." The Japanese put forth the statement that when the police gave protection the Koreans were glad to open their shops and almost in the same

breath they state that severe punishment would follow if the stores were not opened.

The Japanese are also publishing many curious stories no doubt to off-set the tales the missionaries have told of what they saw. One is that at a certain church, "the people were so angry at their pastor for leading them to cry for independence; that they came and threw their bibles at him until he had to run for his life. Over 600 Korean bibles were thus abandoned!" This is the kind of stories that are sent to Japan.

Japanese Journalists Speak Out for Koreans.

"Cruel Militarism Should be Abolished"

A Japanese newspaper correspondent, writing from Tokyo, to a Chinese paper, about April 10th, strongly blames the military policy of the Government which is making things worse in Korea, and doing no good. He says "Disturbances have been recently reported in over 100 places, and the trouble is getting worse in both the North and the South. A telegram of April 4th, to Japanese papers, states officials have led over 30 soldiers to the houses of the President of the Union College, and the Girls' Middle School, at *Pyeong Yang*, and have searched over the houses of the missionaries there, arresting 11 poor Korean students, who may be killed. The authorities blame the missionaries, saying they give sympathy to the Koreans. But why should foreigners be more kind to the Koreans than our country? Our Country (Japan) is more related to the Koreans, but we have treated them as slaves, and given them severe punishments. So I can boldly say, that our Government should adopt a good policy toward the Koreans. There must be some plan for *Abolishing this Cruel Militarism*. The policy to be used I would suggest as follows —

1. The Governor General should be changed
2. The militarism of our country should be abolished.
3. Koreans should be well treated without unjust punishments.
4. Japan should adopt western democracy
5. Proper rights should be given to the Koreans, so they may have hope.
6. There should be race equality between Japanese and Koreans.
7. They should have freedom in speech and political affairs.

The Koreans are basing their hopes on what President Wilson has said. We see even the people in the Philippine Islands are anxious for their liberty, and the American Government is to grant it in a loving manner. Now the Koreans are not like the Philippines, they have a history of 4,000 years, how much more do they want freedom. Cruel militarism will never subdue them. To protect the peace of the Far East, and to preserve the life of our own country, this kind of militarism must go. But I regret that I have heard that our Government is now going to use stronger military measures. This will not only make the Koreans oppose us more and more, but will also attract the eyes of the world upon our unreasonable action." (Translated).

Korean Uprisings Continue

The *Korean Daily News*, Seoul, of April 9th and 10th continues to give reports of uprising of Koreans, students and others, shouting for Independence, from about twenty different places, mostly to the South of Seoul. These are all Japanese reports, so they give their view.

At *Kang Chu*, the students of a *Christian School* came out from their building and began a noisy demonstration. The troops at once adopted severe measures, and put the disturbance down. Eight students were killed, many others severely wounded, and 27 with the school teachers were arrested. At *Tai Chun*, at another place, 9 were killed and 21 badly injured. At *Ul Sun*, 8 were shot and 21 badly wounded. At *Nam Wan*, were several thousand gathered, 8 were killed at once and 34 severely injured, 42 were arrested. At *Ok Chun*, over 20 were killed, and many wounded. At *Chang Yang*, 6 of the crowd were killed and 13 injured. At *Halong Nam Hai*, *Chang Song*, *Chang Yun*, much the same story. 150 were arrested at the last place.

Big Hail and Thunder at Pyeong Yang.

A despatch reports a terrifying hail and thunder storm at *Pyeong Yang*. Big lumps of hail fell and covered the ground. The same paper publishes a warning to the Koreans, of the new severe policy, decided on by the Japanese cabinet, on April 8th, to completely wipe out the Korean revolt, with strong measures. It claims that it is due to Bolshevism, and agitation from Shanghai and Manchuria, and must be completely put down, before new benefits can come, to the Koreans.

In one mission school, the whole teaching force, as well as many of the students, have been arrested. Mission work is at a standstill.

Japanese Soldiers Burning Korean Churches and Schools.

The following are extracts from a letter just received from a foreigner living in Korea, and speak of some events in detail, that have been mentioned in recent telegrams from Korea. The letter was sent April 14, 19. We now have reliable information from the country of the terrible way the Japanese soldiers have been treating the people who have made demonstrations for Independence. The Japanese reports always say that the Koreans were resorting to violence or about to do so. In every case the statements are false, at least concerning the beginning of the demonstrations. In a few cases

(entirely by Koreans) broke in and smashed windows. On the 10th, gendarmes and some county officials including the Japanese secretary to the Magistrate came to the Academy and demanded Yen 10.00 as a parting present to the Japanese teacher of the Japanese language. The school replied that they had paid the teacher in full and they had nothing to make further payments with. They therefore carted off the organ and chemical instruments to sell that the money might be paid.

On the 18th, gendarmes came and carted off the stoves, desks, chairs and bookcase.

On the 25th, the gendarmes came and carted off the glass windows which had not been previously broken. They also took a lot of tile off the roof of the buildings and carted them off.

On the 28th, gendarmes again came, riddled the bell tower and broke the bell. This did for both the Academy and the church which is only a few rods distant.

Hardships of Korean Immigrants Entering Manchuria.

(Special Correspondence.)

The untold afflictions of the Korean immigrants coming in Manchuria will doubtless be never fully realized even by those actually witnessing their distress. In still coldness of a forty-below zero climate in the dead of winter the silent stream of white figures creeps over the icy mountain passes in groups of tens, twenties and fifties seeking a new world of subsistence, willing to take the chances of life and death in a hand to hand struggle with the stubble and of Manchuria's wooded and stony hillsides. The able efforts they seek to extract a living

by the Koreans in spite of the strict vigilance of the police. In one mission school, the whole teaching force, as well as many of the students have been arrested. Mission work is at a standstill.

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April 1974

THE SEOUL PRESS

THE SUWON INCIDENT.

A Tokyo telegram to the *Keijo Nippo* quotes a statement made by the military authorities with regard to the recent trouble in Chosen. According to the telegram, the authorities say that the disturbances have now been quelled. In coping with them the use of military force was avoided as far as possible, and was resorted to only as the last measure. Troops were strictly instructed not to commit excesses. A certain company of troops, however, was found to have acted rather harshly at some villages near Suwon on April 15, while engaged in restoring order. This was done because of resistance offered, but as the commander and men of the company went beyond the limit of their duty in discharging it, they were subjected to disciplinary measures.

We have heard much about the incident in Suwon District referred to in the above quotation. There is reason to believe that the troops acted there not "rather harshly," but very harshly. We have no idea of defending and justifying their serious blunder but it must be remembered that the rioters in Suwon District were guilty of some very serious crimes. Not only did they act violently, but they set fire to a Japanese school building, destroyed police stations, and killed two Japanese police officers. One of the unfortunate officers was killed in a brutal manner, fifty-one wounds being found in his body. These acts of the rioters naturally embittered the feeling of the troops sent to suppress them and so the very deplorable incident referred to occurred. Nevertheless it cannot be denied that the troops made a terrible mistake in acting as they did. Their duty was only to suppress rioting, arrest the guilty and restore order. But, besides discharging their proper duty, they did what they had no right to do—namely, punish the rioters. We do not know to what disciplinary measures they were subjected, but it is gratifying to know that all were punished. From the beginning the higher authorities, civil or military, had no idea whatever of taking any ruthless measures against Korean rioters, and instructions

were issued by them to their subordinates to be very careful in dealing with the trouble. It is a great pity that in some cases their instructions were not strictly obeyed. Whenever such cases come to their knowledge they promptly issued warnings to the offenders. Unfortunately the troops responsible for the Suwon incident were men sent from Japan and were ignorant of the local conditions. As they have been punished and made an example of, we trust that blunders of similar nature will not be repeated.

AGITATION IN CHOSŌN.

JUDGMENT AT SEOUL LOCAL COURT.

On Saturday, judgment was pronounced on the case of one Pak Kital, an employee of the Oriental Fisheries Company, who on March 26 led a band of agitators and threw stones at the police box at Chongkyŏn, Seoul, the sentence passed on him being penal servitude for five years. Another leader of the agitation on March 25, who attacked a tremor at Chongju, Kŭn Suwhan by name, was also sentenced the same day to imprisonment with hard labour for three years. The same day, judgment was also pronounced on Yi Pyanguk and 28 other agitators, who started disturbances in Kŕpyŏng District, Kyŏngkŕdo, on March 14. One of them was sentenced to penal servitude for four years, while others received terms of hard labour ranging between three years and six months. One was given 90 blows.

PUNISHMENT OF MEDICAL STUDENTS.

It has come to light that 45 students of the Seoul Medical College were involved in the agitation. The school authorities have punished them by ordering suspension of attendance on their part for a certain period.

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AGITATION IN CHOSEN.

JUDGMENT AT SEOUL LOCAL COURT.

On Saturday, judgment was pronounced on the case of one Pak Kitol, an employee of the Oriental Tobacco Company, who on March 26 led a band of agitators and threw stones at the police box at Chongkyo, Seoul, the sentence passed on him being penal servitude for five years. Another leader of the agitation on March 25, who attacked a tramcar at Chongju, Kim Sawhan by name, was also sentenced the same day to imprisonment with hard labour for three years. The same day, judgment was also pronounced on Yi Pyunguk and 28 other agitators, who started disturbances in Kapsyong District, Kyoogkoku, on March 14. One of them was sentenced to penal servitude for four years, while others received terms of hard labour ranging between three years and six months. One was given 20 blows.

PUNISHMENT OF MEDICAL STUDENTS.

It has come to light that 45 students of the Seoul Medical College were involved in the agitation. The school authorities have punished them by ordering suspension of attendance on their part for a certain period.

"HEROES" NOT WANTED.

In the address of welcome pronounced to Mr. Chong Jai-chin on his arrival in Seoul the people prayed to Heaven to produce any more "heroes" and "warriors" of the Republic; it did not mean offerings on the already afflicted inhabitants of that unfortunate province.

The above is reproduced from the *Peking Daily News*. It seems to us that the "enabbling and respectable" people of this province will more sympathize with the inhabitants of Seoul in their desire not to have any more "heroes." It is always "heroes" who cause as much trouble both in China and abroad. These "heroes" are generally very demonstrative, brave in words, and have a weakness for showing off, but are indolent and cowardly when they have to face an issue. In Korea we have had hundreds of young "heroes" and "warriors," who justify a man by the admission of some sentimental people. It is a wonder that a country, which was in the lowest depth of backwardness ten years ago should now be capable of producing so many Washington and Jefferson. If this is due to the new régime, the Government of General Chong may well be proud of its moral and educational

HUMOUR OF KOREAN AGITATION.

The *Keijo Nippo* publishes a report from Chinha, which throws much light on the way simple-hearted and credulous Korean country folks are being misled by agitators. According to the report some agitators appeared in villages around Chinha a few days ago and circulated among the villagers a story that, as the day following was a national holiday of the Empire, they should assemble, march on Chinha, and about "masses," and that for fitting this event would be given twenty *so* by the authorities. The village believed the story and on the day appointed formed a procession and began marching on the provincial capital, shouting "masses!" at the top of their voices. The best place was taken by surprise and endeavored to disperse the crowd. The leaders of the procession were very angry and demanded the police as explanation, telling them only they had come out to look upon the lawless. The police were able to fight them and get them to retire in peace.

AGITATION IN CHOSŬN

SOUTH KYŬNGSANG PROVINCE

According to the wires from Keok-kye, people of Hwang, South Kyongsang Province, held a protest demonstration on Wednesday afternoon. Their feet were heavy blows on the District Magistrate that he was injural. Ring-leaders were arrested and their arrests are being made by the help of military from Masan.

Chinha, capital of the province, saw another demonstration on Wednesday at 8 p.m. Stones were thrown freely by the crowds and it was 11 p.m. before the disorder was suppressed.

Wednesday was market day at Hyehoon, site of a district office, and about 200 Koreans started a demonstration about 4 p.m. They behaved themselves disorderly as the leaders were arrested.

NORTH KYŬNGSANG PROVINCE

Dae, Eui-sung District, North Kyongsang Province, was the scene of disorder on Wednesday, when the regular market was held. About 1,000 people of whom Christians formed the center gathered and the demonstration degenerated into a riot, crowds offering resistance to the authorities. The gendarmes were eventually compelled to fire with the result that two persons were killed and three others wounded.

WHANGHAI PROVINCE

On Wednesday at 7 p.m. teachers of Kyungsin Mission School at Yung, Suon District, organized and directed students to storm the local Gendarme Station. Refusing to obey the order of the gendarmes to withdraw the refractory teachers were arrested.

On Sunday at Hwang a crowd of 200 held a demonstration in the market place at Minwha, Suichon District. It, however, dispersed on the gendarmes being arrested.

SOUTH HANGYŬNG PROVINCE

At Mt. Gae, North Hamgyong Province, a demonstration was organized by some 150 Koreans on Wednesday. They were dispersed peacefully by the police.

KAŬNGSANG PROVINCE

In the morning at Nagan a crowd of 100 persons was organized on Wednesday the 1st p.m. were dispersed peacefully by the police.

"HEROES" NOT WANTED.

In the address of welcome presented to Mr. Chang Jun-hui on his arrival in Hanceu the people prayed to Heaven not to produce any more "heroes" and "heroes" of the Republic to follow mere offerings of the already afflicted inhabitants of that unfortunate province.

The above is reproduced from the Peking Daily News. It seems from that the law-abiding and responsible people of this province will surely sympathize with the inhabitants of Hanceu in their desire not to have any more "heroes." It is always "heroes" who cause so much trouble both in China and Hanceu. These "heroes" are generally very demagogic, have to make, and have a weakness for stirring up, but are indolent and know to what they have to face a rebuff. In Hanceu we have had hundreds of young "heroes" and "heroines," who just seem to get the education of some school-bred pupil. It is a wonder that a country, which was in the lowest depth of desolation only ten years ago should now be capable of producing a noisy Washington and London d'Avon. If this is due to the own urging, the Government disowned, it is soon may well be proud to become an advanced nation.

HUMOUR OF KOREAN
AGITATION.

The Keijo Nippo publishes a report from Chinha, which throws much light on the very simple-headed and somewhat Korean country folks are being led by agitators. According to the report some agitators appeared in villages around Chinha a few days ago and circulated among the villagers a story that, on the day following was a national holiday of the Empire, they should assemble, march on Chinha, and shout "march," and that for doing this each would be given twenty sen by the authorities. The village people of the story and on the day appointed formed a procession and began marching on the provincial capital, shouting "march" at the top of their voices. The local police were taken by surprise and endeavoured to disperse the crowd. The leaders of the procession were very angry and demanded of the police an explanation, telling them why they had come out. It took some time before the police were able to enlighten them and get them to retire in peace.

AGITATION IN CHOSEN
NORTH KYONGSANG PROVINCE

Asahing themselves a market-day, people of Hanceu, North Kyongsang Province, held a violent demonstration on Wednesday afternoon. They dealt such heavy blows on the District Magistrate that he was injured. Rioters were arrested and more arrests are being made by the help of military from Meian.

Chinju, capital of the province, saw another demonstration on Wednesday at 8 p.m. Stones were thrown freely by the crowds and it was 11 p.m. before the disturbance was suppressed.

Wednesday was a quiet day at Hyopchuan, site of a district office, and about 200 Koreans started a demonstration about 4 p.m. They behaved themselves discreetly as the leaders were arrested.

NORTH KYONGSANG PROVINCE

Duri, Eorung District, North Kyongsang Province, was the scene of disorder on Wednesday, when the regular market was held. About 1,000 people of whom Christians formed the center gathered and the demonstration degenerated into a riot, crowds offering resistance to the authorities. The gendarmes were eventually compelled to flee with the result that two persons were killed and three others wounded.

WHANSUANG PROVINCE

On Wednesday at 7 p.m. teachers of Kyongsang Mianu School at Yu'si, Suon District, organized and directed students to storm the local gendarmerie station. Refusing to obey the order of the gendarmes to withdraw the military teachers were arrested.

On Sunday at 11 a.m. a crowd of 200 held a demonstration in the market place at Manwha, Mungdon District. It, however, dispersed in two minutes as being arrested.

NORTH HANGYONG PROVINCE

At Myongju, in North Hamkyong Province, a disturbance was caused by some 150 Koreans on Saturday. They went home peacefully after a little persuasion.

KANSHWA ISLAND

Five agitators from Kangsa Island sometimes were on Wednesday the local police were busy examining these recently arrested.

AGITATION IN CHOSŌN.
SEOUL PRESS APR 1917

Provinces continue to report agitation. At Chongsan, Chongsang District, South Chongchong Province, a large crowd gathered on Sunday and made a hysterical demonstration. Six rioters were killed and several others wounded by shots fired by the gendarmes. On the same day two other disturbances took place in South Kyongsang Province one at Chinkyo, Hatong District, where several agitators were wounded in a fight with the gendarmes of the peace; the other at Kabyen-myoo, Nambu District, where a Korean was wounded.

On Saturday Eitun, Changyon District, Whanghai Province, saw a noisy demonstration with the result that over 150 arrests were effected. The same day a riot broke out at Changwon but was soon suppressed. At Chichyon, Kumbai, South Kyongsang Province, Korean agitators held a violent demonstration, availing themselves of market day. They attacked the police station and acted so outrageously that the policemen drew their sabres. Two rioters were wounded while three Japanese were injured by stones thrown by the Koreans.

KOREAN SHOPS OPENED IN SEOUL.

Seoul has now resumed its normal condition. Agitators have all disappeared, and Korean shops. In Chongno Police Ward which remained closed for some time past have opened their doors in Chongno, 1,041 shops out of a total of 1,092 have practically resumed business.

INCENDIARISM BY KOREANS.

As reported, the Public Common School in Kusan was destroyed by fire on the 23rd ultimo. As the result of strict search by the police, it is established that the outbreak was due to incendiarism. A student named Yi Nanyul, aged 18, of a certain mission school, and another, aged

18, were arrested a few days ago under suspicion of having committed the crime.

CHINA REJECTS KOREAN PETITION.

A Peking despatch to the *Nichi Nichi* quoted by the *Japan Times*, states that the Peking Government has issued the following instructions to Chao Tsu-rin, Governor of the Three Eastern Provinces (Manchuria):

"A section of the Korean people has recently requested the Peking Government to render assistance to the movement aiming at the independence of Chosen, appealing to China's sympathy with the propaganda in view of the close relations between Korea and China, nations belonging to the same race and using the same script.

But the Chinese government has rejected the appeal of these Koreans as China cannot entertain such a request in view of the friendly relations between her and Japan. The provincial authorities are requested strictly to bear this in mind, and to exercise strict control over the movements of Koreans residing in Manchuria."

AGITATION IN CHOSŌN.

SECURITY

APR 1919

Provinces northward to report agitation. At Chyngsan, Chyngyang District, South Chyngghang Province, a large crowd gathered on Sunday and made a historic demonstration. Six citizens were killed and several others wounded by shots fired by the gendarmes. On the same day two other disturbances took place in South Kyngsang Province one at Chinkyŏ, Hwang District, where several agitators were wounded in a fight with the gendarmes of the place; the other at Kalyen-myŏn, Namhai District, where a Korean was wounded.

On Saturday Paiton, Chyngyon District, Whanghai Province, saw a noisy demonstration with the result that near 150 arrests were effected. The same day a riot broke out at Chyngchow but was soon suppressed. At Chyngchyon, Kunsan, South Kyngsang Province, Korean agitators held a violent demonstration, venting themselves of market day. They attacked the police station and acted so outrageously that the policemen drew their swords. Two citizens were wounded while three Japanese were injured by stones thrown by the Koreans.

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CHINA HELDS KOREAN PRISONER.

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April, 1919

THE SFOUL PRES

ANOTHER LETTER OF PROTEST.

In regard to our articles dealing with the troubles in Chosen and Egypt, we have received another communication from a British gentleman, whose letter we considered a few days ago. It runs:—

"Dear Sir—I am no lover of controversy, either religious or political, but I feel I must send a line in reference to your article 'Japanese and British Methods.' I am rather puzzled by your remark that if there were any Buddhist priests in Egypt and they showed sympathy with the agitators they would be promptly deported.

Is this meant as a threat? And if so, what constitutes an expression of sympathy with Korean agitators (so called)? Are missionaries and others,—for there are others,—to quietly sit by, and allow only official explanations of the Korean disturbances to be given to the world; explanations, which they know from personal experience to be—well, let us say, inaccurate. Are the principal Japanese newspapers to be allowed to print all sorts of tendentious insinuations about foreign missionaries in Korea, whilst the missionaries must make up their pain of being threatened with deportation?

"As I believe I have already informed you, I have all the while these disturbances consistently pointed out to Korean friends, not only the uselessness and the simplicity but the extreme danger involved by their taking part and further I wrote official letters to the elders of every Church and chapel for which I am responsible, forbidding them as Christians and members of the Sei-Ku-Kwai to take any part in these disturbances. Can this be called opposing the Japanese authorities?

"I could say much about the behaviour of Japanese friends, here at Suifu, but I won't bother you with details unless you ask for them, though I must ask if it is a question of 'only a few isolated cases of cruelty committed by Japanese soldiers and police in Korea?' Reports from foreign correspondents over the country, accompanied in many

cases by photographs, and the number of injured in the Severance Hospital a few days ago, would seem to show that isolated cases of cruelty had been rather frequent."

In reply, we may ask our correspondent whether, in case there were Japanese Buddhist priests resident in Egypt openly criticizing British measures taken against Egyptian agitators in the same way as some foreign missionaries in Chosen have been doing he thinks the British authorities in Egypt would not deport them?

Inasmuch as a Japanese professor was expelled from India on mere suspicion, are we unreasonable in supposing that such Japanese missionaries would promptly be ordered to withdraw? We do not think that the Japanese authorities in Chosen will take any such high handed measures against foreign missionaries unless they show themselves actually taking sides with Korean breakers of the law. As a matter of fact the authorities have done nothing to restrict them from writing to the press such violent attacks on them and gross misrepresentations of the situation as the British authorities in India or in Egypt would scarcely tolerate. We would ask our correspondent to imagine himself in the position of Japanese authorities and calmly consider what he would do then.

As for what our correspondent says he has done for his flock with regard to the present trouble, we have no doubt that the authorities duly appreciate his service. We only wish that the same correct attitude had been taken by some American missionaries as well. Had they done so, they would have done very good service in preventing much of the suffering caused. Our correspondent deserves the thanks of the Japanese authorities and his Korean followers for his service.

With regard to the question of cases of cruelty, we shall not enter into further discussion. We have already explained the matter more than once. As this is a matter of difference of views, controversy is useless. We must, however, again ask our correspondent to take into consideration the Japanese side of the matter, and remember that there are also many cases of casualties among the Japanese.

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Japanese Journalists Speak Out for Koreans

Crucial Mission Should be Abolished

... At a time when the Korean people are suffering from the Japanese colonial rule, it is our duty as journalists to speak out for their rights. The Japanese government's policy of 'peace with honor' is nothing more than a disguise for their imperialist ambitions. We must demand the abolition of the crucial mission and the establishment of a democratic government in Korea.

Mera Korsani Shal

... The Korean people are suffering from the Japanese colonial rule. We must demand the abolition of the crucial mission and the establishment of a democratic government in Korea.

Are American Missionaries behind the Revolution?

... The American missionaries have been active in the Korean peninsula since the late 19th century. They have established schools, hospitals, and churches. However, some people believe that they are behind the revolution. This is a complex issue that requires further investigation.

Proper rights should be given to the Korean people. We must demand the abolition of the crucial mission and the establishment of a democratic government in Korea.

Korean Uprisings Continue

... The Korean people are suffering from the Japanese colonial rule. They have been fighting for their freedom and independence. The Japanese government has tried to suppress these uprisings, but they continue to grow in strength.

Big Hail and Thunder at Pyang Yang

... A big hail and thunder storm hit Pyang Yang, Korea, on the night of the 15th. The storm was very heavy and caused a lot of damage to the crops and buildings.

Conditions in Seoul and Other Parts of Korea.

(Latest News from a Correspondent)

Very little news has been allowed to leave the capital of Korea, since the 1st of April, but the brief telegrams have indicated conditions as serious. A Korean, who has just come from there, said that many dead bodies were lying in the streets when he left, the last of March, and conditions were awful.

The Korean Daily News from April 1st, to 4th has not been allowed to come through. The issues of the 5th and 6th have come and give the following news items, very briefly: In the city, on April 1st, between four and five thousand Koreans gathered on the big street crying out *manse*. The soldiers fired on the crowd at once killing over 60, over 70 being severely wounded, and others being arrested.

The paper gives reports from about 10 country towns of continued demonstrations. At Tai Ku, where there is a large mission station (American), at 3 p. m. on the 3rd of April, a large crowd of Korean children started out carrying paper flags and crying for Korean Independence. Some 10 or 20 of the children were arrested and punished. At Ham Hune, a big haul was made 500 being arrested, the killed and wounded not being reported.

At Pyeng Yang, all Christian schools are closed now teachers and scholars having disappeared, whether killed, arrested, or run away it is not known.

There have been many more fires in Seoul, but the Authorities do not state the cause.

A letter from Seoul of April 1st says: The people are not allowed to walk on the streets after 11 p.m. If they do they are shot. Many here have been killed. The electric cars are now being run by Japanese, but the Koreans will not ride in them. The Korean Daily News of April 5th, says that on April 1st the clouds over the sun gave a very strange appearance. Two great rings were formed around the sun, and then the appearance of three other smaller ones on each side, making seven in all. The paper gives a diagram. It has caused much talk. (Koreans say it means that the sun (Japan) will lose the smaller additions, Korea, Manchuria, Shantung etc. The Japanese say that she will gain them. The Seoul Press of April 6th, while saying that Seoul is now quiet continues:

"At several places in the interior, however, peace and order have not as yet returned. On Tuesday April 1st a battle took place between the Japanese and the Manchurians at Suwon District, Kyongki Province, and Japanese policemen.

Other places, where more or less disturbances took place between the Japanese and the Manchurians were Kasan, Kyonggi Province, Taichon, in Chongchong Province, Pusanchi in Chintong in South Kyongsang Province, and Kuanyon, Nuchon and Dokwan in

Whanghai Province. During the disturbances some casualties occurred among the rioters.

Judgment of New Wiju Agitators
Antung telegraphically reports that on Tuesday afternoon judgment was pronounced at the New Wiju Branch of the Pyengyang Local Court on 71 prisoners involved in the recent agitation. Ku Chuyou, the ring-leader, was sentenced to imprisonment with hard labour for thirty-six months. Other prisoners were also similarly sentenced, the periods ranging between six and twenty-four months. Sentence on 189 others was reserved."

A Chinese View on the Importance of Korean Independence to China

Translated from Chinese Press.

On April 5th, in one of the Chinese Peking papers, was published a memorial recently presented to the Canton Parliament, signed by Kang Kwian, and 331 others, urging the Government to give recognition to the Independence of Korea, and to at once telegraph to Paris asking that his important treaty be carefully considered. China has definitely recognized the Independence of Korea by former treaty, its annexation by Japan has never been officially acknowledged. The future of Korea has tremendous significance to China. Dr Sun Yat sen has said, "Korea is the Balkans of the Far East." Until this question is settled right, there can be no lasting peace. Japan's domination of China began with the war in Korea twenty odd years ago, and as the memorialists well point out, the future of Manchuria, of Mongolia, of Shantung and even to Yangtze Valley is very closely connected with this question of Korea. It is of vital importance. Korea is voicing China's desire to be free from the overbearing lordship of Japan. If Korea's voice is heeded by the nations at Paris, China may have hope. If Korea is unrecognized, danger to China is near and the future for the Far East is dark. No treaty or covenant can be trusted if Korea's oppression is allowed to continue at this time, therefore China's former treaty with Japan, recognizing Korea's independence should be reaffirmed. The memorialists give four reasons for this:

1. It concerns world peace. As the ruthless treatment of Belgium brought world war, so if the outrages in Korea continue, it will lead to a future world war in the Far East.
2. Korea's position has come from unfairness to treaties, if the Paris Conference allows it to continue future treaties will be valueless.
3. It is a question of Humanity. If the treatment of Korea's helpless millions in Europe in this shameful way where is the spirit of the New Age?
4. It concerns China. China has been involved in Korea for thousands of years. If these millions may be disregarded by Japan, Manchuria, and Shantung and China's 400,000,000 are at the mercy of the Japanese. The Koreans are an advanced and literary people, equal to the Japanese in intelligence. We ask you to hear their cry and urge a motion at the Peace Conference.

